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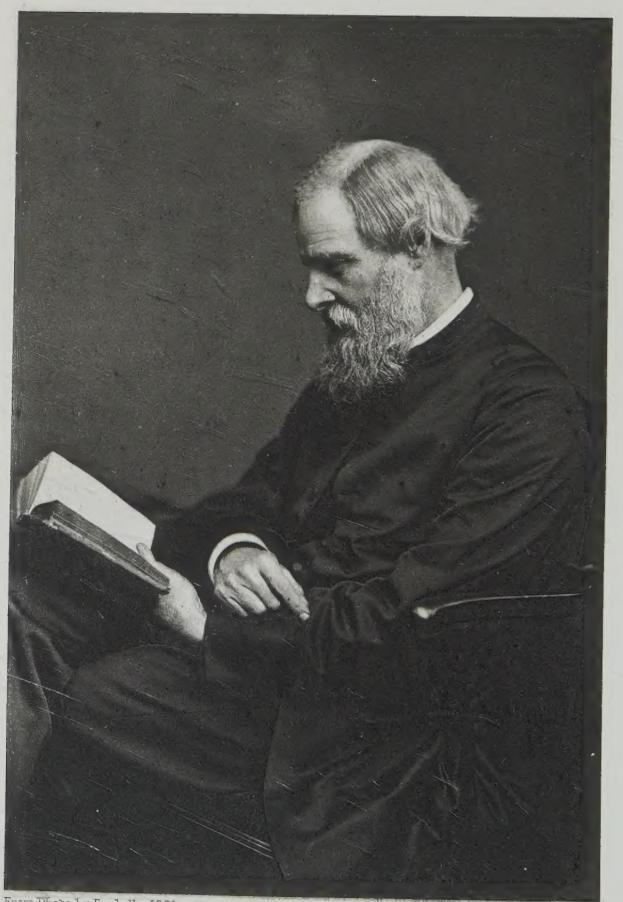

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Thomas Pelham Dale.

THE LIFE AND LETTERS

OF

THOMAS PELHAM DALE

SOMETIME RECTOR OF ST. VEDAST'S
FOSTER LANE, CITY, LONDON

EDITED BY HIS DAUGHTER

HELEN PELHAM DALE

WITH PORTRAITS, COLOURED PLATES FROM MR. DALE'S SKETCHES
FACSIMILES OF LETTERS FROM JOHN WESLEY
AND OTHER ILLUSTRATIONS

IN TWO VOLUMES
VOLUME II

SECOND EDITION

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LIFE AND LETTERS

OF

THOMAS PELHAM DALE.

CHAPTER XV.

IN HOLLOWAY—CORRESPONDENCE BETWEEN MR. BROWNE AND THE ARCHBISHOP OF CANTERBURY AND THE BISHOP OF LONDON — MR. DALE ON THE BISHOP'S LETTER—BISHOP FRASER'S OPINION—"SPECTATOR" ON THE ATTITUDE OF THE BISHOPS.

THAT Mr. Pelham Dale suffered considerable distress during all the time of his persecution is undeniable, but this trouble was not embittered by that sharp pang of hatred and anger which the very fact of a struggle so often calls into existence. That in the minds of many of his opponents there was this bitterness of feeling was shown in the attacks and comments made upon him. Nothing grieved him more than that so many of those who differed from him refused even belief in his sincerity, preferring the persuasion that he was actuated by love of publicity, by a natural obstinacy, or that he was the tool of a powerful Society. The attitude of his mind was different. In conversation he invariably excused and tolerated the opinions of his adversaries, and at no time did he permit himself to abuse or discredit an individual opponent; indeed a discussion with a friend on such topics generally ended in his taking a brief

for the opposite side; not to defend their views, but to explain how they had been led to hold them, by what popular opinions or misstatements such or such an idea had become general, and how natural it was that it should be so.

A letter written to his youngest daughter from prison gives an idea of this gentleness—the result of a life of devotion and self-denial—which, subduing a naturally hasty temper, attained to a humility and self-forgetfulness as thorough as it was unconscious.

HER MAJESTY'S PRISON, HOLLOWAY, N.,
November 14, 1880.

MY DEAR CLARE,—No one is allowed to visit me on Sunday, so I sit down to write to you as a visitor in spirit. I daresay Emily has told you some of her prison experiences. I may say that just at this moment I am waiting for my kettle to boil in order that I may have a cup of tea before afternoon chapel, which will begin at 2.30. The place where I sit is in a high pew, shut up at the top. I just see the side face of the chaplain, who, though a tremendous Evangelical, I like much; he is very earnest, and comes to see me sometimes. I have two rooms, a sitting-room and bed-room, and as a great privilege am allowed a kettle and a little saucepan, in whichto make my tea and boil my eggs.

Here I am by my own fireside, and the kettle has provided me with a strong cup of tea, so that I shall not be likely to doze in an unseemly manner at chapel during the sermon.

My warder is a soldier, who sailed in the China seas with F—— S——. I, in some respects, find being in prison is better than being outside, for you know how I hate fighting. Here all are kind to me and considerate.

At ten o'clock every week-day mamma and one of the girls can come and visit me, and stay till four. Arthur can come every afternoon, and writes my letters. I write very few, because I must send them to the governor open. He does not read them, but it gives extra trouble to him, and as he is most kind, it is only right that I should do all I can on my side to save him any trouble. I hear that a great fuss is being made outside about my imprisonment. I hope that I shall be able so to act as to prevent others coming here, as numbers would do rather than give in to the Puritanical Calvinism which is attempted to be forced upon us.

We have hundreds of letters of sympathy and very few abusive ones; these are almost always anonymous, a thing which speaks for itself.

I could send you plenty of sketches, but the prison people do not like pictures of the inside of the prison to get into the papers, so I have only sent one, which, though true to nature, is of no value in conveying information. I could also give you a drawing of the

place where I take my exercise, but for the same reason don't do it. Give my love to your uncle and aunt. I know they do not think with me in this matter, but I suspect that they will come round in due time. When the enemy shows his hand, then they will see what it all is.

Miss Staveley is on our side rather, is she not? I have only seen her once or twice, and had but little opportunity to speak to her, but I know that she and I have both scientific proclivities.

I am always taken by the warder to chapel, and expect him now every minute. There he is at my door——

I am back from chapel, and conclude my letter to you. I hope I shall be let out before long somehow. This is my third Sunday. Love to your uncle and aunt. God bless you.—Your affectionate father,

T. Pelham Dale.

When Mr. Pelham Dale was first imprisoned, the tone of the daily press, and of the ecclesiastical authorities also, was one of petulant irritation. The *Times* says in a leader of November 6th:—

Mr. Dale's release, when it comes, will be due to the disinclination of the English people to be used as an involuntary instrument for swelling the martyrology of the English Church Union. A week or two of detention, even without condemnation to prison fare on Sunday, will be enough to vindicate the sincerity of the law. Some morning Mr. Dale will wake to find that his prison doors are open, and that he is free to

return to Ladbroke Gardens. His friends, out of pure public spirit, might desire a longer confinement for their representative, but a prisoner of Holloway is not like a prisoner of the Vatican. The city gaol is not his own house. He may be turned out if he will not go. That he has been a resident in it at all is a trouble and vexation to all moderate Churchmen, which they will be only too glad to cut short.

The same tone may be observed in the letters from the Archbishop and Bishops. It however changed to anger when the imprisonment continued, the anger directed more against the prisoner than against his prosecutors.

Mr. H. A. Browne, the choir-master of St. Vedast, sent the following letter to the Archbishop of Canterbury and the Bishop of London on November 8th, hoping to obtain from them an expression of opinion :—

My Lord Bishop,—Having been deputed by our "Defence Committee," I have the honour to hand you the accompanying resolutions, passed unanimously at a crowded meeting of the lay helpers and congregation of St. Vedast Foster and St. Michael-le-Querne, on Friday evening last, and at the same time feel bound to call your Lordship's attention to the gross injustice which is being done, not only to our dear faithful Rector, who is lying in Holloway Gaol for refusing to perjure his conscience, but to us, the people committed to his charge.

It is needless for me to enter into all the details of the case, as your Lordship is no doubt aware of the arrest of our aged and revered pastor, who has been

torn from us and brutally incarcerated in a common prison, being at the same time in a very weak state of health, so that his death will probably be considerably hastened thereby.

Speaking on behalf of Mr. Dale's people, no words can express the great indignation which we feel at the injustice done to us as a congregation of communicants of the Church of England, who are now to be scattered to the winds at the caprice of four individuals, not communicants (at any rate at St. Vedast's), and most of them reputed Dissenters. The only resident one, and the only one who attends the services, Mr. John Clifford Sergeant, has never communicated during Mr. Dale's rectorship (thirty-four years), and has been presented to the Archdeacon, who reprimanded him, but with no effect. These are the men for whom an aged and universally respected parish priest, of great learning and piety, is to be shamefully imprisoned, and a united congregation scattered and scandalised. And why? Merely because he has done his duty, and worn the vestments of the second year of King Edward the Sixth, prescribed by the present Prayer-Book, "standing before the table," in common with hundreds of other clergy in your Lordship's diocese, and throughout the length and breadth of the land. The misappropriation of charity funds, which the Rector instituted an inquiry into, is no doubt one of the most important reasons why the churchwardens want to get him out of the way (*vide* Report of the Roya' Commission on the Charity Funds of the City of London).

As a layman and a communicant, and a member of

your Lordship's Diocesan Association of Lay Helpers from the commencement, who has striven to work hard for the good of the Church of Christ, and has had the honour of working with Mr. Dale for the last seven years, I must enter my solemn protest against the whole proceeding, and may add that we, the communicants of St. Vedast's, will leave no stone unturned to obtain the unconditional release and restoration to his church of our beloved Rector. To do this we shall have to rely to a great extent upon public opinion, but, above all, on the justice of our cause and the help of God.

It is very sad indeed (and I say it with all respect) that in these cases those who should stand with us, the laity, for the defence of our common faith, usually remain in the background, and it is practically left for laymen to do the work of the Bishops. We often feel, in a painful case like this, that we should like to consult our Fathers in God; and long to do so; but now that they would delegate their spiritual authority to a mere State-made Court, how can we go to them when they do not uphold their own spiritual jurisdiction? This, my Lord, is, I beg to submit, the gist of the whole question. Either the Church of England is a branch of Christ's Holy Catholic Church or she is not. If she is, as we firmly believe her to be, she cannot be spiritually governed by a State-made Judge, however learned. Her Bishops and her Convocations alone can govern her, and no amount of Parliamentary tinkering can alter her constitution.

It does seem strange that in the present age, when

infidelity is rampant, and blank materialism and agnosticism raise their heads in high places, that those of the clergy who are most faithful to their trust, whose only offence is (which we do not concede) that they are over-zealous in the teaching and setting forth of Catholic (Church of England) doctrine, rather than diminishing it to the lowest possible level, should be harassed and worried, and finally incarcerated in prison to please a small knot of non-communicants, who, for the most part, have comparatively no interest in the Church of which they complain, beyond, perhaps, being nominal parishioners, and little or no knowledge of the matter, and the congregation, choir, and Sunday-school scattered; and all this without any protest from our spiritual rulers.

I beg most respectfully to ask your Lordship to interfere in this matter, and restore our parish priest to his church and to his people. If I have spoken strongly, my Lord, it is because I feel strongly on these subjects; and if I have appeared to speak personally rather than generally, I must ask your Lordship's forgiveness.

Awaiting the favour of an early reply, I have the honour to be, your Lordship's most obedient servant in Christ,

HENRY A. BROWNE.

The Archbishop of Canterbury (Dr. Tait) answered this letter within three days.

DEAR SIR,—I beg leave to acknowledge the letter I have this day received from you, dated November 8, with the enclosed "resolutions passed at a meeting of

the religious societies, lay helpers, and congregation of St. Vedast, Foster Lane," which resolutions you inform me you have been deputed to forward to the Bishop of London and myself, the patrons of that parish.

I need not discuss the various matters to which your letter accompanying the resolutions alludes, entering as it does on many points on which you are quite entitled to your own opinion, but on several of which you will not expect me to agree with you, while there are others on which I have no knowledge. I shall be glad, however, that you should assure those who deputed you to address me that (1) I greatly regret Mr. Dale's imprisonment; (2) I hope he may be liberated as speedily as possible.

I think it was a mistake in the four churchwardens of the united parish, acting as the representatives of the parishioners, to apply to the Judge of the Arches for a *significavit*, and thus force the Court of Chancery to imprison their Rector for "contempt."

It would, in my judgment, have been wiser for them to have waited for the slow but sure remedy provided by the Public Worship Regulation Act, whereby in process of time, if obedience were persistently refused, the living would have become vacant, and not to have had recourse to the more summary and painful process provided by the Act of George III.

The four churchwardens have, I presume, come to the conclusion that as Mr. Dale appears to have decided not to appeal to the law courts for protection against his suspension, but to take the law into his own hands and refuse admission to the clergyman appointed by

his Bishop, there was nothing left for them but to apply to an authority which the Legislature had empowered to enforce obedience, painful and greatly to be deprecated as such mode of enforcing it must necessarily be.

Such being the case, the question remains, How can this particular penalty be remitted? I am not without hopes that your letter furnishes the answer. I should obviously fail to convince you and those whom you represent if I entered here on any argument in support of my decided opinion in favour of the rights of the Judge of the Arches Court, and the authority of her Majesty in Council, advised by the chief of the Judges of the realm, in consultation with the Bishops of the Church.

You state, as I understand you, that it is the theory of yourself and those with whom you act that "the Bishops and the Convocation alone can govern the Church." Have Mr. Dale and his supporters forgotten that the Convocation of the Province of Canterbury has distinctly pronounced, in full accordance with the advice tendered by the hundred bishops of the Anglican communion assembled at Lambeth from all parts of the world, that the Bishop of each diocese is to be obeyed by his presbyters when he forbids the introduction of changes from established ritual, and that the changes Mr. Dale has of late years introduced in St. Vedast's church are distinctly forbidden by the Bishop, to whom he has sworn canonical obedience? Unless, therefore, Mr. Dale claims to be entirely a law to himself, and that there is no authority to the decisions of which he will bow, he ought to have no hesitation in

dropping the usages which his Bishop has condemned. The moment he expresses his readiness so to act, he will, as I understand, find himself free to return to his duties.—I remain, dear sir, your faithful servant,

A. C. CANTUAR.

This letter was the best defence that could be made for the Public Worship Regulation Act, for which the Archbishop was so largely responsible. It kept to the lines adopted from the first. The objectors are credited with the highest intentions and the most judgmatical intellects, which, since the Act took no pains in the selection of the character or knowledge of the "three aggrieved," are legally the birthright of every parishioner. The unaggrieved are ignored; the Rector is spoken of as an obstinate and eccentric individual, not as one of a large and acknowledged party, with many leading men amongst them. His right to conscientious scruples is denied; he is to submit to an infallible bishop, every one a pope in his own diocese, and it is only the want of that submission that keeps him in prison. One of the strangest points of the whole persecution was the persistent assertion of the folly and weakness of the Ritualistic party; yet their churches were crowded, their works flourishing, and the movement was extending with rapid strides.

Too late the Archbishop saw what powerful means of good he had been despising. The attempt to procure peace from his deathbed, Mr. Mackonochie's ready submission to his suggestions, and their frustration by the bitterness of the opponents, are matters of history. The Archbishop died unconscious of his failure, and Mr. Mackonochie returned as curate to the church where he had been vicar, ending a noble life of unceasing self-denial by his sad and solemn death among the snow-shrouded mountains.

The Archbishop's letter was answered as follows :—

My Lord Archbishop,—I must thank you most sincerely for your kind letter, and am very glad to find you not only "greatly regret Mr. Dale's imprisonment, and hope he may be liberated as soon as possible," but that you think it was a "mistake on the part of the four churchwardens to apply to the Judge for a *significavit*, and thus force the Court of Chancery to imprison Mr. Dale," and I therefore trust that we may rely on your Grace's interest and powerful influence in procuring our beloved Rector's unconditional release. Referring to your Grace's remarks respecting the resolution passed at the last Lambeth Conference and in the Convocation of the Province of Canterbury, which your Grace quotes as bearing on Mr. Dale's case, I shall be much obliged if you will kindly favour me with a copy of the same, or inform me where it is formally recorded, as I regret to say my recollection of the Acts of Convocation to which you allude differs very materially from that of your Grace.

Your Grace insists on the duty of canonical obedience to ecclesiastical superiors. May I respectfully ask your Grace whether it is in accordance with the Canon Law of the Church of England that a bishop should intrude into a diocese with which he has no connection, merely on the authority of an Act of Parliament? (This refers to the Bishop of Exeter, to whom the case was referred by order of the Queen in Council.) What adds a special aggravation to such action in the present case is the fact that the Bishop of Exeter has himself been under the censure of your

Grace's Convocation, which censure, so far as I know, has never yet been relaxed. Your Grace, if I may be pardoned for saying so, is in error in supposing that Mr. Dale has only now to promise submission to the Bishop of London to obtain his release. I say nothing of the fate of the Rev. R. W. Enraght, who, having submitted to his bishop, is at this moment threatened with imprisonment. Mr. Dale is, as I understand, in prison for disobeying Lord Penzance, who has inhibited him from discharging the duties of his office, and he cannot get out without admitting that he is bound to lay down his spiritual functions at the bidding of a secular Judge.

I wish to bring this further fact before your Grace's notice, that these matters deeply concern the laity of the Church of England, who are more than ever resolved to support the faithful clergy to the last in obeying the plain directions of the Prayer-Book. Your Grace cannot, I feel assured, regard with unconcern the injustice done to us as a united congregation of communicants, one priest torn from us, our people, our religious societies, Sunday-school, choir, &c., all scattered at the will of four non-resident complainants, one of whom only ever attends the church, and he is not a communicant.—I am, your Grace's obedient servant,

H. A. Browne.

To this letter came no immediate reply. Many of these published letters were written under the direction of Dr. Littledale, no mean foe in ecclesiastical argument. Later the Archbishop wrote on his return to town, promising to give references to the Lambeth Conference. The Bishop

of London sent no answer until he was pressed to do so, when about the 20th of November Mr. Browne received the following :—

DEAR SIR,—The Bishop of London desires me to acknowledge your letter, and he regrets that, being absent from home daily on business, he has no time at present to answer the letter to which you refer. He will do so shortly. Meanwhile he would refer you to the letter of the Archbishop of Canterbury, which he has seen, and with which he entirely concurs.—I am, sir, yours faithfully, G. C. BLAXLAND, *Chaplain.*

This apparent indifference of the Bishop irritated the church workers. They were turned out of their church, their Rector lay in prison, and no grievances were worthy of their Bishop's notice except those of the aggrieved under the Public Worship Regulation Act. At last, November 27th, they received the following reply :—

SIR,—I have been prevented from replying earlier to your letter of the 8th inst., principally by diocesan business, but partly from doubt as to whom my reply through you was to be addressed.

The resolutions which you forwarded to me are stated by you to have been passed at a crowded meeting of "the religious societies, lay helpers, and congregation of St. Vedast, Foster Lane," who express "their sorrow and indignation at being deprived of the valued ministrations of their Rector, the Rev. Thomas Pelham Dale."

I am tolerably well acquainted with the parishes of St. Vedast with St. Michael-le-Querne. The population in 1871 was 295. It is believed to have very

much diminished since. Of poor there are scarcely any; schools there are none. Twenty "choirmen" or "Sunday-school teachers" appear to have been from time to time enrolled as lay helpers; but all, including yourself, sir, live in other parishes, and have therefore their own pastor and their own church, which they have deserted. What the "religious societies" of the parish may be I cannot say. The congregation, according to returns made to me, which I am informed can be verified, beginning in February last, when Mr. Dale recommenced the administration of Holy Communion (which he had for some months discontinued), averaged in that month 13 in the morning and 24 in the evening. In March, during which the inhibition was published, it rose to 35 and 41, and in April to 34 and 50. In the next three months it appears to have fallen again to 19 in the morning and 27 in the evening. The communicants this year are stated to have averaged at the Early Celebration about 7, including the choir; while at the Noon Celebration they were sometimes none, and they seldom exceeded 5.

All the communicants, excepting the Rector's family, have been, I understand, non-parishioners. All this put together appears to furnish slender materials for a crowded meeting.

An incumbent, at his institution to a benefice, has solemnly committed to him the care of the souls of the parishioners of the parish. For them he is responsible to God and the Church; and here his direct responsibility stops. It is now some years since the parishioners of St. Vedast complained that they were driven

away from their parish church by the introduction of ritual, to which they were unaccustomed, and which they believed to be illegal, and their belief has been sustained since by the decision of one of the strongest courts both in number and character which has ever sat. We honour the clergyman who, finding his own parishioners too few to exhaust or employ all his time and energy, endeavours to extend his usefulness to others who are not directly under his charge; but it must be rather a cause of regret when an incumbent who has dispersed his own flock, for whom he is responsible to God, endeavours to supply their place with others towards whom he has no such solemn obligations.

Whilst ready, therefore, to acknowledge your letter and enclosure, I cannot admit them as coming from parishioners of St. Vedast, or from those (excepting, I believe, the chairman of the meeting) who have any proper right to call Mr. Dale *their* Rector. I reply, however, that I disapprove and greatly deplore the imprisonment of Mr. Dale on public as well as on personal grounds, for his sake as well as that of the Church. Imprisonment is not a due or becoming penalty to inflict on a clergyman as the consequence of such an offence as his, and will always enlist sympathy on the side of one who is believed to err conscientiously, however erroneous that conscience may be. Imprisonment, indeed, is a result of proceedings under the Public Worship Regulation Act (as I stated in my charge last autumn), which was probably not in the mind of any who framed that Act, certainly not in the minds of most who assisted in passing it. It is a

penalty which I could not myself have been a party to imposing, but one of which I have no power, as you know perfectly well, of procuring the remission.

It must, however, be borne in mind that if imprisonment proves to be the result of proceedings under the Public Worship Regulation Act, it is equally the consequence of the wilful disobedience of any subject to the sentence of any court of justice in the realm.—I am, sir, your obedient servant, J. LONDON.

This letter hardly quelled the indignation that was certainly burning hotly in the minds of those who attended the many beautiful services held in the High Churches of the diocese. The defections from our communion to that of Rome were far more owing to such rebuffs and indifference than to any other cause. It was said bitterly of this letter that the Bishop read the text, "The ratepayers have the Gospel preached to them," for only one of the complaining ratepayers lived in the parish. The Bishop did not altogether agree with those ratepayers who denied the right of the chairman of the meeting to call himself a parishioner, since he was only a warehouse-keeper, and, though resident, a servant who paid no rates: in the above letter he is not denied his rights.

The account of the fluctuations of the congregation was given by the churchwardens, and was so incorrect in the numbers given after the restoration of the service, that Mr. Brown wrote the following explanation in reply:—

MY LORD BISHOP,—The following remarks of your Lordship are very gratifying, and it will give me great pleasure to lay them before the congregation of St. Vedast: "I disapprove of, and greatly deplore, the imprisonment of Mr. Dale, on public as well as on

personal grounds, for his sake as well as that of the Church. Imprisonment is not a due or becoming penalty to inflict on a clergyman as the consequence of such an offence as his, and will always enlist sympathy on the side of one who is believed to err conscientiously, however erroneous that conscience may be. . . . It is a penalty which I could not myself have been a party to imposing." In this view of the matter of course your Lordship and the congregation are at one. With reference to the numbers of the congregation, it is necessary to give your Lordship a little explanation. Previous to the advent of the old St. Lawrence choir and congregation, and the introduction of the ritual which has led to the persecution and finally the imprisonment of the Rector, the congregation of St. Vedast was simply NIL, so where were "his own parishioners," whom your Lordship speaks of as being "driven away from their parish church"? At the time of the commencement of the first suit against Mr. Dale, however, there was a large congregation numbering over two hundred, with a communicant's roll of nearly one hundred. These were scattered during Mr. Ackland's *illegal intrusion* in 1877, when scarcely ever more than a dozen people attended the church, including Mrs. Ackland and Mr. Sergeant, and often only these three and a couple of strangers. The other three churchwardens, who pose before your Lordship as "aggrieved parishioners," never put in an appearance, and there was rarely a sufficient number for a celebration of Holy Communion. On the Rector's return the congregation continued

small until the restoration of the Blessed Sacrament on December 28, 1879 (not February 1880, as stated in your Lordship's letter), from which time the congregation has been steadily increasing, until the Rector's arrest, when we had about seventy or eighty on the roll of communicants.

Referring to Mr. Ackland's intrusion into the parish, your Lordship is probably aware that the £25 which was *illegally* sequestrated from the Rector's tithes to pay him with, has never yet been refunded; and that at a vestry meeting held last week Mr. Horwood stated that the amount subscribed to the Church Association out of the charity funds for the prosecution of the Rector (their co-trustee) was in the accounts, was sanctioned, and they did not mean to alter it. Your Lordship says that you "honour the clergyman who, finding his parishioners too few to exhaust or employ all his time or his energy, endeavours to extend his usefulness to others who are not directly under his charge." This, my Lord, I beg to submit, is exactly Mr. Dale's case. Your Lordship's supposition that Mr. Dale dispersed his former congregation of parishioners is altogether erroneous, seeing that there was no congregation to disperse.

A rubric at the end of the Communion Office directs that "every parishioner shall communicate at the least three times in the year, of which Easter is to be one;" and the 22nd Canon enacts that "every lay person is bound to receive the Holy Communion thrice a year. . . . We do require every minister to give warning to his parishioners publicly in the church, at

Morning Prayer, the Sunday before every time of his administering the Holy Sacrament, for their better preparation of themselves; which said warning we enjoin the parishioners to accept and obey, under the penalty and danger of the law." Now, seeing that those who have complained of the way in which the services have been conducted are notorious (ecclesiastical) law-breakers, and virtually excommunicate—liable not only to be presented to the Bishop, but by an old Act, which I believe has never been repealed, subject to imprisonment, by reason of their being habitual non-communicants, and disobeying the plain directions of the Book of Common Prayer as regards communicating —(Mr. Churchwarden Sergeant was formally presented to Bishop Claughton, the Archdeacon, for absenting himself from Communion for more than twenty years; he is the only resident complainant, and as a matter of fact, as I mentioned in my previous letter, has never been known to communicate for at any rate thirty-two years)—how can these men justly claim the protection of laws ecclesiastical when the 98th Canon says that "they who break the laws cannot in reason claim any benefit or protection by the same?"

With respect to parishioners, your Lordship is greatly in error in thinking that all the communicants are non-parishioners. There are several who are regular communicants, and many more who heartily sympathise with Mr. Dale and his work. As regards numbers, at the joint vestry of the two parishes, before referred to, there were present, in addition to the churchwardens and vestry clerks, five parishioners of St. Vedast and

sixteen of St. Michael-le-Querne, so that the number of those who permitted themselves to be persuaded to attend this meeting to exult over their Rector's imprisonment was very small compared to the number who, I have reason to believe, stand aloof from these vestries in disgust, and refuse to take any part in the proceedings against Mr. Dale.

Then, again, your Lordship overlooks the mid-day services, which have always been a success, and have been attended by large numbers of young men employed in the neighbouring warehouses, offices, and the General Post-Office, who perhaps, but for these quiet half hours snatched from their dinner-time, would have no opportunity of attending a place of worship during the week at all.

One word on the subject of parochialism. Does your Lordship mean to infer that we should all attend our parish churches and no other? If so, could your Lordship give me a single instance in this diocese where the parochial system is carried out in its entirety? Should the canon in this respect be enforced, I fear it would go hard with Mr. Dale's prosecutors.

I never heard before that your Lordship disapproved of lay helpers working in other parishes than those in which they happened to live, and, in fact, I myself have more than once received a lithographed letter from your Lordship welcoming me as a worker under those conditions, and wishing me "God-speed." I also think that your Lordship will find that a large proportion of the members of the Lay Helpers' Association live in one parish and work in another.

My Lord, I am a parishioner of two City parishes. My offices are situated in that of St. Martin's, Ludgate, where there is sometimes a service on Sundays, morning and afternoon, if three persons present themselves. If not, there is no service, and the doors are immediately closed. There is no daily service, and indeed no service at all during the week. There are no holy-day services, with the exception of Christmas Day, Ash Wednesday, Good Friday, and Ascension Day, and the Holy Communion is very rarely celebrated. My dwelling-house is in another parish, where there are two services on Sunday and but one service during the week. No holy-day services with the above exceptions, and the Holy Communion is, I believe, only once a month; and to my mind the services in each case are conducted in such an utterly illegal manner that I could not bring myself to attend them while there is any other church to go to, although I have no wish to interfere with either, nor to constitute myself a hypocritical "aggrieved parishioner," and prosecute *my* rectors for obeying *their* consciences. Touching the religious societies connected with St. Vedast, we have (1) a Ward of the Confraternity of the Blessed Sacrament, or Society of Communicants, consisting of thirty men and twenty women; (2) the Brotherhood of St. Lawrence, established by the present Dean of Manchester, when Rector of St. Lawrence, Jewry, for banding together young men in the service of the Church; (3) the Guild of St. Agatha, for young women; and (4) a Clothing Association, under the presidency of Mrs. Dale, for supplying warm clothing to the poor of

other parishes in London, which has distributed between 200 and 300 garments during the past year. These are some of our societies, besides other minor agencies for good.

I cannot too often insist on the fact that the parishioners who complain (with the single exception of Mr. Sergeant, who is merely a tool in the hands of the Church Association) *did not attend the church* before the Ritual was introduced in 1877, and were therefore *not* dispersed or "driven away"; that they *did not attend* the church during the time Mr. Acland was conducting the services in accordance with their *own* wishes; that they do not want to attend the church; that they are *non-communicants*, and are merely striving to *hinder* others from worshipping where they refuse to, for reasons best known to themselves.

Your Lordship will, I am sure, pardon me for laying this statement of facts before you, as it is desirable that the whole matter should be thoroughly sifted, and I therefore send them for your consideration.—I remain, my Lord Bishop, your most obedient servant in Christ,

HENRY A. BROWNE.

This statement of facts gained as little attention as the many others made on the same side had done. The *Times* agreed with "Diocesan Chancellor" that it was not the persecuted clergy but the persecuted laity that required protection, ignoring as usual the patent fact that the High Churches were crowded and the Low comparatively neglected. Perhaps the protection required was of the same nature as that asked for by a maid against her fellow-servant, "I know she'll convert me, m'am, and then father will be so angry!"

The Rector himself wrote the following reply to the Bishop's letter :—

My Lord,—Your letter to my choir-master, Mr. H. A. Browne, shows me that the facts relating to my congregation, with which your Lordship had been furnished, and to which you allude in your letter, have not been fairly reported, and that their real bearing has been misrepresented. The statistics of Sunday congregations should include the choir, who are volunteers, acting as a missionary agency, and this would increase the total to a number which for a City church is not to be despised.

The fact that the members of the congregation are directly or indirectly employed in the service of the ratepayers seems rather to increase than diminish their claims on me for instruction.

The truth is, my Lord, that for years past, whatever the ritual, the most persistent efforts have been made from the very first to drive away both choir and congregation ; and that the success has only been partial speaks much for the vitality of the so-called Ritualistic movement.

There were, when my present choir came, seven years ago, no parishioners to be driven away. The communicants were at that time furnished almost exclusively by my own family and friends. The ratepayers who form the complainants are a small body of non-residents, who have none of them attended the celebration of the Holy Communion. The only one who attends the church is not, and never has been, a communicant—a circumstance of which I informed you

at a very early stage of the present prosecution against me, and when no ritual was in dispute at all.

When the first inhibition put an end to my own services, we had eighty persons communicating on Easter Day, who declined, as I am informed, to a very small number during the time your Lordship undertook the care of the parish. When I returned, I took care that the service usually attended by the few—practically the only ratepayer—who came should be without ritual development. The Holy Communion being celebrated at half-past eight, the prosecutors attended at this early hour just three times, to obtain the necessary evidence for the prosecution, and no more.

My real prosecutors are the Church Association, as every one knows. They have proved utterly irreconcilable, notwithstanding every effort on my part to find a *modus vivendi* which could be accepted by me without loss of principle. The ritual is, I am aware, in my case quite subsidiary to the question of doctrine. Now, I myself believe that the Zwinglian Calvinism which this Association seeks to force on us, as the only allowable doctrine to be held in the Church of England, is a heresy contrary to Holy Scripture and the teaching of Christian antiquity. This being so, the controversy between myself and that Association is hopeless, and the appeal to law is a mere means to enforce their views upon me and upon the Church at large. Then, again, there is the dispute between myself and the Association as to the funds contributed from our charity estates to pay the abortive costs of the suit against me. Had I not used the most

strenuous efforts to prevent it, contributions of this sort would have become an annual subsidy to the Church Association. To me it is a matter of profound surprise that any professedly Christian Society should have condescended to accept so questionable a donation. I presume there is some shame felt on this point, as my letters to the Church Association on this subject have remained unanswered, even unacknowledged. I can, then, hardly anticipate but that I should, after all this, be treated with scant measure of both courtesy and even ordinary Christian consideration. Hence it is that I have been spoiled as to my goods, my liberty taken away from me, and my very *status* as a priest of the Church of England threatened. Be it so. I have no choice but to do my best to drive away erroneous and strange doctrine, and this I have done; and in obedience to my ordination vow I could do no otherwise.—I remain, my Lord, your faithful servant,

T. Pelham Dale.

This letter closed the correspondence. The Bishop had only replied after some pressure to Mr. Browne, and made no attempt to write to the Rector of St. Vedast. It is noticeable that while Mr. Dale was invariably spoken of as an isolated and obstinate offender both by Bishop and journalists, Dr. Pusey, Canon Liddon, and Dean Church were writing to the *Times* in his defence. The "Diocesan Chancellor" referred to in the *Times*' leader was the signature adopted by the writer who replied to Canon Liddon.

Victory seemed assured to the Church Association and the party they represented. The vestry meeting alluded to in the above letters was most self-congratulatory and

content. The disturbing element was gone, the new chairman was at one with the rest of the meeting. They indignantly denied the assertions of Mr. Pelham Dale's son in his letter to the *Times*, that his father had been subjected to petty annoyances and little meannesses. They unanimously repudiated the notion of having misappropriated the funds, and considered that it was due to the Rector's back-stair influence that the Commissioners had demurred to the accounts. "They then objected," said the chairman (the quotation is from a report in the *Citizen*), "to the charges for the shorthand writer's notes, which were necessary in order to get up a case against Mr. Dale. We should have failed every time we went before the Court if we had been without them. They also objected to the charges for printing, and various other things. We were told we must pay all that money back to the funds. I said, 'We shall not, sir.'—'Then you will suffer the penalty.'—'Doubtless; but we shall not be contented with the Attorney-General's fiats, but we will, if necessary, carry it to the House of Lords.'"

Farther on in the same speech he said—"When we were before the Attorney-General, it was shown that there were £276, 8s. of costs charged in the accounts. The whole of that has been allowed in the accounts, except the sum of £75, 13s. 6d., which was for printing the shorthand notes, and various expenses we were put to which could not be avoided. It was suggested, by way of compromise, to take out that item, and all the rest would be allowed. I said, 'Yes. If these are luxuries, we will pay for these luxuries; we will pay back the money.' And it is paid back; the Rector has been told it, and he knows it; and there is not the slightest foundation for making this charge. At the last vestry meeting but one I told him that the Attorney-General had not insisted upon the £75 donation to the Church Association being paid back, and it would be

retained in the account; and it does stand in the account, and will for ever. That is an answer to the charge. We have not misappropriated any portion of the funds, and the £75 is retained in the accounts, and will remain there. The resolution I have to propose is as follows:—

"That this Vestry expresses its regret that the Rev. Thomas Pelham Dale should, by his illegal conduct and persistent self-will in Romanising the services in the parish church, and in defying the law and authorities of the Church of England, have left the complainant churchwardens no alternative but to compel his obedience by a resort to imprisonment; and that, in view of the reason given by and on behalf of Mr. Dale for his disobedience, viz., that in spiritual matters a priest cannot submit himself to what is termed a secular court—this Vestry considers that, until the Rector has fully submitted himself to the Dean of the Court of Arches, his release from duress must be resisted."

The next motion put to the meeting was about the cleaning of the church. They still called the extensive repairs required necessary cleansing, saying that for the last four years they had tried to get it closed for a week for cleaning, but this had always been refused. They ignored the many times the Rector had called attention to the insanitary state of the building, and finally the meeting resolved to advertise their resolutions in several newspapers, and defray the expenses as usual.

These extracts serve to show the feeling of success and security that animated the one party in their repeated attacks on the consciences and liberty of the other. It was a strange fact that for a while the press, the law, the Government seemed entirely against the High Church party, so that the faint-hearted among them despaired, and were blinded to their rapid growth and swelling ranks. At the Cannon Street meeting one of the working-men alluded

to Mr. John Bright as a friend of the freedom of religion, and afterwards received the following letter from Mr. Bright, then Chancellor of the Duchy of Lancaster :—

DEAR SIR,—I suppose an Established Church, being a creation of law, must keep within the law, and they who cannot do what the law requires must place themselves outside of it by withdrawing from the Church. The case is one much to be regretted, but perhaps it will open the eyes of some people to the bondage which is inevitable for ministers of a Church which is "the creation" of law, and therefore bound to submit to the law. I speak of the Church as we see it constituted and working in this country. Thousands of members of my sect were persecuted two centuries ago; they were outside the Church, and were still, and for that very reason persecuted, even to death in many cases. If your clergy will put themselves outside the Church, they will be free, as the members of my sect are now. It is hardly possible, or rather it is not possible, to be within the lines of the Church and to have the freedom of those who are outside. I can sympathise with Mr. Dale in some degree; but I do not see how I can be of any service to him. If the blood of the martyrs is the seed of the Church, the sufferings of Mr. Dale may help many Churchmen to a clearer view of their difficult position—wishing to be at once inside the Church and to have the privileges of those who are outside.—I am, truly yours,

JOHN BRIGHT.

Mr. Bright was wrong. By suffering and standing firm, the Church regained that liberty of which she was being robbed.

An eminent Evangelical clergyman, the Rev. Samuel Garratt, wrote a letter to the *Record*, in which he said :—

I consider the present strength of sacerdotalism to be, in great part, owing to the policy of the Church Association. When carnal weapons were resorted to in what ought to be a spiritual warfare, I never expected any other result. I did not believe that God would bless a policy condemned, as I think, beforehand in prophecy. I did not believe that "friendly suits," as some wished to regard the early prosecutions, would carry any weight as such when so regarded only on one side. I did not believe that prosecutions, even though resulting in imprisonment and loss of goods, would lead any sincere men, however unsound their doctrine, to do that which I should be ashamed to think of any whose doctrine is sound being led to do—obey men's law in opposition to what they think, however erroneously, to be God's law. I did not believe that men who look upon the Church of England as, by means of the apostolic succession, organically a part of what they consider as the Holy Catholic Church, would leave it because the decisions of courts of law were against them, any more than we should leave our country if there were bad laws and bad judges. And I did not believe that judgments dealing with matters of conscience could be enforced without processes resulting in imprisonment. Nor do I believe that they can be enforced by means of imprisonment. If imprisonment fails, what will the Church Association do next?

In opposition to Mr. Kennion's noble protest against

the use of such means of coercion as imprisonment, Mr. Lovell referred to the command in Deuteronomy "as to what should be done by a father to his son if he departed from the ordained worship," adding that "death was to be the punishment of those who contravened the Jewish system." "Of course," he continued, "Christianity in the days of the apostles had no power." The Church of Rome, by inflicting death, when it had the power, on those whom they branded as heretics, extinguished Protestantism in Spain and elsewhere, and such a defence of the Inquisition by a Roman Catholic would be consistent. I am deeply pained at its adoption in an assembly of Protestants by a member of the Council of the Church Association. But it is, as I have often said, the legitimate result of what has preceded, and I think Mr. Lovell's incautious words must open the eyes of some Christian men to the nature of the policy for which such a defence is needed.

It grieves my heart to see Evangelical men imprisoning their opponents instead of confuting them. I do not doubt for a moment that the weapons they are sharpening will, sooner or later, be directed against the truth; and I earnestly hope that the extraordinary zeal now exhibited for the majesty of the law, unknown in my younger years among the traditions of the Evangelical body, will not prevent those who exhibit it from acting when the time of trial arrives, and human law once more comes into collision with Divine law—no uncommon event in the history of the past—from following the example of holy men of old. But it is

dangerous to use against opponents principles and arguments which may react against ourselves.

There are numbers of Evangelical clergymen and laymen who have no sympathy whatever with the Church Association policy, and no means whatever of making their objections to it known. Its existence cripples the force of their opposition to sacerdotalism. They cannot reason with a man while their friends are knocking him down. The sword of the Spirit and the sword of human law will not well act side by side. I wish I could persuade my brethren to believe more in the power of truth and the mighty influence of the Holy Ghost, to cast away their dependence on human courts, laws, and judges, and to trust, in contending for the faith, only in the living God. Then, I doubt not, we should prevail, though perhaps ours then might be the prison and the death which in former ages has been the frequent and honourable reward of faithful resistance to sacerdotal error.

This letter is written in a very different spirit from the quotations made above, and no doubt represents the feelings of many of the Evangelical party at this time. The *Record* dismissed the subject in its leader by saying, "For ourselves we doubt much whether the globule of persuasion would have gone far to cure so deep-seated and inveterate a disease," being apparently certain that the harsher methods were to prove a cure.

Dr. Fraser, Bishop of Manchester, in his charge spoke very harshly of Mr. Pelham Dale, and said—

He did not like this posing as a martyr when a man was only playing the part of an anarchist and a bad

citizen. We were passing through no such crisis as our forefathers passed through at the era of the Reformation. Mr. Dale had not been sent to prison for obeying his conscience, but for disobeying the law. His prison doors would fly open to-morrow if he would show that obedience to the law which was required of every English citizen. It was absurd to say (though this was practically what was said) that in matters ecclesiastical every man was to be a law unto himself. When every method of more lenient treatment had been ostentatiously rejected, what remained but imprisonment? Admitting for the moment that Mr. Dale had been imprisoned for acting in obedience to his conscience, what was the Council of the English Church Union going to recommend to all the clerical members of their body? They were at once to restore the vestments prescribed by the Ornaments Rubric where they were desired by the communicants of the parish. It was the very principle of independency. It was an advice directly contrary to the counsel of the hundred Bishops assembled in conference at Lambeth in 1878. It was an advice defiantly given in contradiction to the judgment of the highest Court of Appeal, for the purpose of provoking a collision between the law of the land and the public sentiment of the people. The subject-matter was different, but the policy was the same as that which was now creating disturbance and social anarchy in Ireland. If he thought that the advice was likely to be largely followed, or that the spirit which dictated it was the spirit of the majority of Churchmen, he should despair of the future of the

Church of England. She would be ready for dissolution, and the end could not be far off.

The distinction drawn here by Bishop Fraser between obeying his conscience and disobeying the law was seized upon by speakers and writers of his views, or rather of all the views that disagreed with the attacked party. Some went further, and considered the Irish Nationalists were misled by Mr. Pelham Dale's example: certain cuttings and extracts as well as unpublished opinions were conveyed to him expressing this belief. The prisoner could not feel his responsibility in this matter, nor believe that his actions would affect the Irish question in the least. Captain Boycott, however, sent him messages of sympathy, but bid him expect no assistance from the Government in a struggle against injustice. The more lenient treatment that he had refused to yield to seemed somewhat of a sarcasm to the Rector of St. Vedast, but at least at the end of the paragraph he had been acknowledged as one of a party with a supporting laity, and so escaped the old accusation of being an eccentric individual and a "law unto himself."

Of the prophecy at the end of the above quotation we can now judge. The life and strength of the Church in England has not diminished as the roll of the English Church Union increased, and strong as are her enemies, she is better able to face them than before. In spite of the deep respect the Bishop demanded for the law that had been openly passed to stamp out Ritualism, and as freely offered as a weapon to any three malcontents to be found in a parish, later in the same charge he repudiated the idea of extreme discipline. "The relations between my clergy and me," said a French archbishop, "are these: when I say 'march,' they march; when I say 'halt,' they halt." He quoted this, and added that he neither wished to see such a

discipline imposed upon the clergy of the Church of England, nor to have it reversed and imposed by the clergy upon their bishops. It is curious that, with so many and great interests at stake, with violent opposition aroused against a large and powerful party (powerful because of the noble character of its leaders and the self-denying earnestness of those in the ranks), so few of the bishops seemed to consider the situation important. The *Spectator* noted this in a leader of November 17th, a leader which probably produced the Bishop of London's most unsympathetic reply to Mr. Browne's address of November 8th.

We confess, however, says the *Spectator*, that a good deal of indignation against the Bishops is excusable when they show so entire an inability to take in the gravity of the situation as this week has been displayed by the Bishop of London. He has not time, it seems, to write about Mr. Dale's imprisonment. The whole relations of the Church with the State are being strained as they have not been strained since the Reformation. One of his own clergy is actually lying in prison rather than, as he thinks, disobey his conscience, with, so far as now appears, no prospect of being released for three years to come, and then only after having been deprived of his benefice. Other clergy are preparing to follow him to gaol, and it is expected that next Sunday the law will be disobeyed by a large number of clergy who have hitherto obeyed it. Yet all the Bishop of London has to say about these matters is that he has really no time to write about them! There have been many Gallios in lawn-sleeves before Dr. Jackson, but never one who has

proclaimed his indifference so openly. What makes it more wonderful is that the Bishop evidently does not know that he is a Gallio. The common routine work of his diocese seems to him of infinitely more importance than an event which may possibly be looked back to as the last stage in the history of the Established Church of England. We do not wonder that Mr. Portal says that it is the conduct of the Bishops that "is bringing about a catastrophe."

Dr. Pusey did not know of this latest and most wonderful example of episcopal inability to discern the signs of the times when he wrote that "no Bishops, however selected, could condemn the clergy for obeying a rubric of the Prayer-Book which they themselves put into their hands." We suspect that the Anglican Episcopate, as a body, would be capable of making concessions to public opinion by the side of which the alleged "policy" of the Judicial Committee would be a very venial offence. . . .

Although, however, the position of the Ritualists seems to us absolutely untenable in law, we heartily agree with Mr. Portal in his closing remarks:—"If disestablishment and disruption come, it will be entirely owing to want of statesmanship—*i.e.*, large-hearted tolerance—on the part of our *de facto* rulers. Whether Parliament wishes to have an Established Church in which Ritualism is tolerated, we shall not pretend to say; but we are sure that an attempt to maintain an Established Church in which Ritualism is not tolerated will be exceedingly likely to bring the whole edifice about our ears. Perhaps, in the course of a few

months or so, when he has broken the neck of his more pressing business, the Bishop of London may find time to give a few minutes thought to this aspect of Mr. Dale's case. It is one that is not without its importance, if only from the point of view of vested interests.

CHAPTER XVI.

MEETING OF THE ENGLISH CHURCH UNION—LETTERS FROM DR. PUSEY, CANON CARTER, AND CANON LIDDON.

On November the 19th the English Church Union held their meeting to protest against Mr. Pelham Dale's imprisonment in the large room of St. James's Hall. The Cannon Street meeting had been composed entirely of men —chiefly working-men—and had therefore been expected to have an influence on a Liberal Government to which this did not pretend. On the platform were many of the leading High Churchmen, most of whom had already visited the prisoner in Holloway Gaol. Many visits indeed had to be refused both on account of the limited time and the prisoner's health, the latter making it desirable that he should not be too long under the strain—however pleasant was the sympathy and friendship—of discussing topics which must needs be exciting.

The President, the Hon. C. L. Wood, was in the chair, and the meeting began as usual with prayer, recitation of the Nicene Creed, and the hymn "The Church's One Foundation," a hymn which, taken up by a crowded meeting, and sung with enthusiasm, is not a sound easily forgotten. The following important letter from the venerable leader of the movement, Dr. Pusey, was read by the chairman:—

My Dearest C. Wood,—I must be brief, because many will wish to speak, and will speak glowingly.

I hope that the old saying is coming true of the persecutors, "*Quos Deus vult perdere, dementat prius;*" or, to translate it into civil English, "Whom God wills to defeat, He first deprives of understanding." The breath of persecution fans the flame which it does not blow out. How often a high wind seems to have extinguished a flame, but the flame bursts out again into new life! The Church Association has declared its object to be to exterminate the Ritualists. I believe that it will increase them, for it has invested them with the sacredness of suffering. In the Gospel, to suffer is to conquer. But it has done much more. For thirty years the Church has been struggling under the incubus of a Court which—first, as the Judicial Committee of the Privy Council, then as the Privy Council itself—was thrust upon the Church as the Final Court of Appeal, in simple ignorance of what they were doing on the part of those who did it. Incredible as this seems now, Lord Brougham, who was the author of the change, told us he had no idea that, in transferring to the Judicial Committee of the Privy Council the causes which came before the High Court of Delegates, he was transferring ecclesiastical causes also. In those days of slumber there were no ecclesiastical causes touching either faith or discipline; but in this change no one consulted the Church or considered the trust committed to her. Without considering her, and without her will, causes of doctrine and discipline were transferred to a Civil Court. The present purely Civil Court (the Privy Council itself) is less noxious than the Judicial Committee which it displaced, because the

presence of powerless Episcopal assessors gave to the Judicial Committee the semblance of an Ecclesiastical Court without the reality.

This Court, thrust upon the Church without her concurrence, has been encouraging denial of faith ever since it has been in being. The Church, with its bishops, protested against it. On the occasion of its first decision on the doctrine of Baptism, all the bishops (except two, or it may be three) signed a statement reaffirming the doctrine which it impugned. The eminent Bishop Blomfield introduced a Bill to supersede the Privy Council by an Ecclesiastical Court. He implored the House of Lords to accept it, with tears in his eyes, on account of the jewels which would be lost to the Church if the Judicial Committee should be retained as the Court of Appeal. The then Lord Carlisle answered him jestingly. Bishop Blomfield's measure was thrown out; the "jewels" were lost; and every truth brought before the Privy Council was allowed to be denied. It has been a saying, "Hell was dismissed with costs." Some who have borne much have been shocked by the claim made by ecclesiastics of note that a person might remain a minister of the Church of England although he did not believe either the Incarnation or the Resurrection of our blessed Lord and Saviour. Persons, eminent in their way, thought it superfluous of Mr. Stopford Brooke to resign his office of a clergyman of the Church of England because he disbelieved both. I should be very sorry to see the question of the lawfulness of so speaking brought before the Privy Council. I do

not see how, consistently, it could condemn such a proposition in the abstract.

But those who loved the truth could hitherto only protest. Now, happily for the truth, the Privy Council has assumed the aggressive, and again, out of grounds of policy (we are told on the authority of one of themselves, the late Lord Chief Baron Kelly), has pronounced it illegal to obey a distinct direction of the Church in our Prayer-Book. Mr. Dale thought it his duty to obey the law of the Church rather than the law of the Privy Council, and for so doing he is sent to prison. This last act will, I hope, open people's eyes to the illegality of the Court itself. Framed by mistake, without the concurrence of the Church, it exceeds anything which King Henry VIII., with all his high estimate of his prerogative, claimed to do. He only claimed the right, without appeals to Rome, to see that justice should be done to all his subjects. He did not claim to hear ecclesiastical causes himself, or, by aid of his privy councillors, to adjudge them. Vicious as the constitution of the High Court of Delegates was, in that the bishops who sat in it could be arbitrarily selected, it preserved for the first seventy years the appearance of being a Court of the Church, in that it was composed of bishops. Had the Court been in existence as it was first constituted, it would not have condemned Mr. Dale for obeying a rubric of the Church or for celebrating Holy Communion in the vestments which (however obsolete the law had become in careless times) the law of the Church and the Prayer-Book which it puts into the hands of us, the clergy, directed to be used.

Mr. Dale is in prison, not, as some say, for the use of vestments, but for the great truth which the persecutors too acknowledge it to be their aim to exterminate, and which they hope to exterminate through it. He is imprisoned for contravening a biassed and unjust judgment of an authority constituted without the consent of the Church, in defiance, I believe, of Magna Charta, which has not yet been repealed. Magna Charta began by declaring that the Church shall enjoy "all her rights and privileges." One of these privileges, as expressed in one of the earliest English laws extant, nearly twelve centuries ago (A.D. 697), was that "the Church shall enjoy her own judgments."

Whether, then, for suffering for the great truth aimed at by the exterminators, or for vindicating the constitutional right of the Church of England against a secular court which has had no rule but apparent policy, I think that we have good reason, not only to thank Mr. Dale, but, if envy were not wrong, to envy him for his privilege of suffering for the truth's sake.—Yours very affectionately, E. B. PUSEY.

This clear, scholarly summary, coming from such a man as Dr. Pusey, was on its publication eagerly greeted by the one side, and vehemently combated on the other. It is alluded to in the quotation from the *Spectator* at the end of the last chapter. Canon Carter wrote to the President as follows:—

MY DEAR PRESIDENT,—As I am unable to be present at the great meeting of to-morrow evening, I am anxious to express my sincerest sympathy with its objects. Our branch will be fully represented. It is

indeed a most grievous thing that only through the sufferings of hard-working devoted priests the Church's rightful jurisdiction can be vindicated. In all ages the faith, earnestness, and steadfast patience of individual men, as witnesses to great principles, have been, in the hand of God, powerful instruments in upholding the cause of truth. May this blessing be given to our friends who are now called upon to suffer for conscience-sake, that they may be the honoured means of overcoming an unrighteous persecution, and helping to restore the true spiritual liberties of the Church of England.—Believe me, with much respect, ever affectionately yours, T. T. CARTER.

A letter from Canon Liddon was also read at this meeting.

MY DEAR PRESIDENT,—It is, I hope, needless for me to assure you that your efforts on behalf of Mr. Dale have my unreserved and hearty sympathy. Mr. Dale's imprisonment is disgraceful, not certainly to himself, but to those who, directly or indirectly, have had a hand in bringing it about.

Under the plausible guise of a zeal for law, Mr. Dale's persecutors are endeavouring to coerce him into professing a conviction which he feels unable to accept—the conviction, namely, that civil courts, imposed upon the Church by Parliament, and never accepted by the Church herself, acting freely and in her corporate capacity, ought to govern the conscience and conduct of an English clergyman. Mr. Dale's persecutors might have been expected to remember that even the genius of Bunyan derives a fresh lustre from

the association of Bedford jail; and that in dealing with the Rector of St. Vedast's, they are dealing with a Christian who is also an Englishman, and who therefore is not likely to be wanting in the courage of the passive virtues. What do the persecutors look forward to as likely to happen? If Mr. Dale leaves prison on his own terms, what will have been gained by shutting him up beyond the indulgence of party animosity? If he dies there, will not the shame and pain with which this degrading outcome of controversial bitterness is already viewed by good men of all parties deepen into a sentiment of a stronger character, to the lasting discredit, not, indeed, of English Puritanism, but of, at any rate, the most active section of the Puritanical party in the Church of England?

The sad thing is that, with a little consideration and foresight, all this trouble might have been avoided. It would never have arisen if Church courts had been established with a clear title to exercise spiritual authority, and able, therefore, to reach the conscience, as well as the pocket or the person, of an instructed and believing clergyman. No loyal Churchman can desire to restore the foreign and intrusive jurisdiction in ecclesiastical causes which cost England so dear again and again throughout the Middle Ages; nor can we wish to impair that beneficial supremacy of the Crown in virtue of which the Queen secures an equal administration of justice to all her subjects. But under the terms of 24 Henry VIII.—that charter of the Reformation settlement which did but proclaim an unchanging law of the kingdom of Christ—ecclesiastical causes in

the Church of England were to be decided by the spirituality. So long as the old Court of Delegates existed it was at least always possible for the Sovereign to insist on the observance of this principle; but it was set aside by Parliament when the Judicial Committee of the Privy Council was made the court of final appeal, and the state of things thus created has been further aggravated by the legal arrangements that have been substituted under the Public Worship Regulation Act for the old ecclesiastical courts of Canterbury and York. We see the result in the confusion and bewilderment that reigns around, realising, as it does, all that the foes of the Church of England could have hoped to bring about, while it threatens yet more serious disaster in the future. Strange indeed it must seem that those who are sincerely anxious to avert catastrophes—which in days like our own are only too possible—should not employ the opportunities which station or influence have placed within their reach in order to put matters so intimately affecting the well-being of the Church of England on a better footing. After all, conscience is an explosive force with which wise governments, whether in Church or State, do not provoke needless encounters.

These subjects, however, are too considerable for satisfactory discussion in a letter; and it only remains for me to express a very sincere hope that the meeting over which you are to preside may, by an earnest and temperate expression of unanimous opinion, promote the object which we all have immediately at heart—namely, the release of an excellent and aged clergyman

from a situation the continuance of which is really discreditable to everybody but himself.—Believe me, my dear President, yours very truly,

H. P. LIDDON.

After reading these letters the President made one of his clear pointed speeches, and the first resolution was proposed by the Rev. Berdmore Compton, of All Saints, Margaret Street, and seconded by Mr. Parker. The second resolution was proposed by Archdeacon Denison, and seconded by the Rev. Dr. West; and the third proposed by the Rev. R. Randall, and seconded by Lord Edward Churchill. There were many other speakers in support of the different resolutions, and the crowded audience responded readily to the sentiments of the speeches

The three resolutions were worded as follows:—

(1.) That this meeting thanks Mr. Dale on behalf of the whole Union for vindicating the inherent and constitutional rights of the Church of England by his refusal to recognise the authority of secular courts to suspend him from the exercise of his spiritual functions, and for his willingness to suffer imprisonment rather than accept decisions which contradict the plain words of the Book of Common Prayer.

(2.) That this meeting on behalf of the whole Union pledges itself to support all clergy who may be suspended, deprived, or imprisoned for refusing obedience in spiritual matters to the Privy Council and courts subject to its jurisdiction.

(3.) That inasmuch as the constitutional struggle on which the Union is engaged can only be brought to

a successful termination by much labour and self-sacrifice, this meeting invites not only the members of the Union, but all those who care for the liberties of the Church, to give a generous and self-denying support to the exertions of the Council.

During the first fortnight of Mr. Pelham Dale's imprisonment, over two hundred persons joined the English Church Union, and after the meeting the money required to cover the debt on the defence fund was collected.

Up to this time no legal steps had been taken by either side. "There is," says the *Times*, "a disposition on the part of some to press for legal proceedings against the churchwardens for their invasion of the rectorial rights, and also with regard to the parish accounts; but in those recently filed at the offices of the Charity Commission, which have been audited and passed, there is the following item among the receipts:—'Repayment, as arranged with Her Majesty's Attorney-General, being a portion of the £100, 14s. charged on account, £37 16s. 9d.' Among the list of payments is one for an audit dinner for a body of about twelve trustees, £30, 12s. 3d., and three sums of five guineas each voted to charitable institutions."

Upon these curious facts the press makes no further comment. Finally, the Commission confiscated most of the City charities, doing one wrong to right another which they had tacitly agreed to. To keep one's respect for the law and equity we love to boast of, one should avoid a close acquaintance.

The petition to the Queen was being largely signed, but the Home Secretary refused to receive a deputation of working-men.

Meanwhile Mr. Pelham Dale was able to use his hand again, but his health suffered from the confinement and

the constant strain on his nerves. The furniture of his room was improved by an easy-chair sent him by a friend, on the mantelpiece was a sketch of the little bare Swiss room in which Mr. Lowder of St. Peter's, London Docks, had died, and there were photographs of friends beside it. A beautiful crucifix, also a present sent at this time, was over the fireplace. A number of books crowded the table, and were piled in the corners of the room. One of the troubles of the prisoner was that the numbers of his visitors and presents added considerably to the work of the warders. These warders were fine soldierly men, wonderfully good-tempered and obliging, and most attentive to the comfort of the prisoner. They said cheerfully that they would want an increase of staff if they were to have any more clergy in Holloway, if only to answer the stream of inquiries, and Mr. Pelham Dale was anxious to return their civility by giving them as little trouble as possible. Colonel Milman paid a daily visit, and had a talk with his prisoner. The only official who was not thoroughly kind and friendly was the chaplain. At the first interview Mr. Dale hoped for an exchange of ideas, or, if there were none, of books. Though their views were different, that had never been in his mind a reason for coldness. Whether, on thinking over the first conversation, the chaplain considered that he had been drawn on to dangerous ground, was not clear, but he took the opportunity one Sunday to preach to the wife-beaters and pickpockets, who formed the chief part of his audience, on the errors of Ritualism, and visited Mr. Dale no more.

Mr. Pelham Dale was now able to employ himself in his favourite pursuit of drawing—a luxury commented on by all the papers as almost excessive.

The sketch of the exercising ground at Holloway was among the results of this recreation. It is a fact worth noticing that the spire in the distance belonged to one of

those churches that Canon Dale had built while he was at St. Pancras. His health, however, so affected the steadiness of his hand and his sense of colour, that he was dissatisfied with his sketches and drawings of this period. The power which he thought failing returned to him in later years of rest and peace. Before he was allowed to write Mr. Dale dictated the following address to his congregation, to be read by his son at one of those services they attended at a mission-chapel lent them from time to time.

Heb. xi. 4, 5.

HOLLOWAY GAOL.

MY DEAR PEOPLE,—As I cannot speak, I feel I must write a few lines. I need not trouble you with details, or speak to you of the nature of our trials, for you already know them. I want rather to seek to give you comfort under this new trial which God has seen fit to lay upon us. This is the second time that we have been obliged to seek shelter away from our own church. But then this trial came upon us on All Saints' Eve, and I write with the sound of the Lesson, Heb. xi., read this day in my ears within our prison, and which may well serve us as the subject of our meditation. "Faith," says the Apostle, "is the substance" (the ground or confidence) "of things hoped for, the evidence or proof of things not seen," and then follows that sketch of saintly lives which has been happily called "the portrait gallery of faith." Now, notice how various are the ways in which this faith was made manifest. I take only the first two. Abel being *dead* yet speaketh. Enoch was translated that he should not see *death*. Abel's life is *short* as

we reckon, though it stands among patriarchs whose term extended to near a thousand years. The very first saint in Holy Scripture is the first martyr; his name means breath-vapour, that which appears for a little time and then vanishes; yet he speaks, speaks still, speaks perpetually. Enoch, on the other hand, walks with God, lives the divine life of constant communion with his Lord, and he is not *dead* at all. Now, this suggests a thought which may console us. Each one who tries to live the Enoch life of communion with God, each who is ready in God's fear to become an Abel, spend his vapour-life for the Lord and give it up in His service, has his place, if not in the portrait gallery of faith, what is better still, in the register of the Book of Life. We then, surely, are much honoured of God that He has called us to take our place in the Christian warfare, and if we can do the work for His dear sake without the crippling influence of worldly motives, without self-seeking or self-consciousness, without being either unduly puffed up on the one hand by the notion of doing great things for His sake, or undue depression on the other, when matters turn out differently to what we had hoped, and disappointment seems, as so often has happened to ourselves, to attend on our attempts, we cannot possibly do it in vain. He that believeth in Him, though he were *dead*, yet shall he *live*, like Abel; and he that *liveth* and believeth in Him, like Enoch, shall never die.

What, then, shall I exhort you to do at this juncture? Well, the first shall be to exhort you to self-sacrifice. Abel offers the acceptable sacrifice, and the result is

that he dies. What a strange enigma for the whole world to meditate upon; and how many thousand years before its lesson was clearly understood; for not until the Cross on Calvary revealed it, did men see at all its full meaning. Again, it is only so far as we have that spirit of the crucified Saviour in ourselves, that we shall to any practical purpose understand it either.

You must, then, seek to give yourselves to Christ in the person of the brethren. "We," says St. John, "must lay down our lives for the brethren;" and this laying down of the life is found in self-sacrifice, and more, it may be, in the lesser sacrifices of life, made up of single grains of self-denial, than the greater, which consists in some one heroic act; in the small, petty sacrifices of ourselves to others, than in that which the world calls the greater, because it is seen and known by the multitude of onlookers; the daily task which in the round of ordinary business takes up its cross and follows Christ in His Nazareth life, in which He pleased not Himself but lived for others; that sort of self-denial which, arising from the true Christian humility, can esteem others better than itself. I think I have told you that one of the early graves in the Catacombs is that of a nurse. The grave is inscribed, "Pacata to her nurse Paulina. She was a sweet and holy woman." What more could be said of her? "She, being dead, yet speaketh."

Thus, then, we have our first lesson. We will be united together in the bonds of mutual self-sacrifice. We ought, God giving us grace, to lay down our lives for the brethren, and by grace we will.

Then the other lesson is to seek the inner holy life. Enoch walked with God. He lived in the realised presence of God with his soul during that three hundred and sixty-and-five years—a year of years, to which his life extended. Each day of each year, no doubt, was consciously spent in the Divine presence, so close and complete that into that blessed companionship death itself, which breaks up all human things, dared not intrude. He was not, for God took him.

We, you know, have to contend for the doctrine of the Real Presence of our Blessed Lord with His Church, because we are assured that this Presence is so specially manifested in the Holy Sacrifice as (ordinarily) it is nowhere else. It is that we may enjoy this Real Presence here that we exhort you to wait so frequently and constantly on that Blessed Sacrament of the altar. But this presence must be realised in a very practical manner by ourselves if we would at all penetrate into its real depths. We must walk with God, like Enoch, going up with exceeding joy and gladness to the altar of God, and then, as we retire from the feast, seek to keep up the holy savour—the memory, as it were, of that Divine communication, like the disciples as they went from Emmaus with the words burning in their hearts. Let us dwell, then, on the word spoken to us there by Him who is at once Priest and Victim, who is the Sacrifice and the Sacrificer—the Lamb of God bleeding, as it were, upon the altar, yet at the same time the likeness of His Father's glory and the express image of His person, sitting on

His throne. Death itself cannot hurt those who live like this. They will not die. They who live thus have already their feet planted on that ladder the top whereof reaches to heaven.

These loving spiritual words were of the nature of all the messages sent from the prison. There was not a word of complaint or abuse among either words or letters. Over and over again his visitors declared that his persecutors would be converted and ashamed if they could see and speak with their victim; for the sight of him, patient, gentle, and dignified, waiting in his gloomy surroundings, touched them with pain and indignation.

Canon Liddon, who was never wanting in the courage of his opinions, wrote to Mr. Pelham Dale so soon as he was threatened with imprisonment. This first letter has been mislaid, but it apparently asked for information on those points that the public press persistently misstated. The Canon wrote thus to Holloway Prison on November 3rd :—

DEAR MR. DALE,—I have indeed to thank you for your very kind reply to my letter.

It was as far as possible from being my object to criticise your conduct or to put you to the trouble of defending it. Only, as I never had been present at the service in St. Vedast's Church, I thought my silence might lead to a misunderstanding against which it was a duty to guard myself.

What you say is indeed most material to a due estimate of the case, and it will, I hope, be made public.

Writing of what had happened to him, another and greater prisoner once said that *εἰς προκοπὴν τοῦ*

εὐαγγελίου ἐλήλυθεν. I pray to God that this may be the result of your present trouble, and that, amid whatever outward discomforts, you may have the full happiness of true inward joy and peace.—Believe me yours most truly, H. P. LIDDON.

Canon Liddon was at Oxford at the time of the arrest, but his sister wrote to say that her brother had begged her to do something to show his sympathy for Mr. Dale, and she asked what could be done. The sympathy of such a man at such a time was the best thing he could give. Later, on his return to town, he called at the prison, and at different crises gave his advice.

Mr. Berdmore Compton was among those who wrote at once to express his sympathy, and it should be remembered that such an expression carried a certain amount of danger with it to his own prosperous work. He, too, later on, visited the prisoner, and these visits were generally announced in the newspapers.

"I assure you," he wrote to Mrs. Pelham Dale, "that none can be more earnest than myself in deploring and resenting the insult which is offered to the Church in his person."

DEAR BROTHER (wrote Archdeacon Denison), it seems unnatural not to write to you. It seems presumptuous to write. You are helping powerfully to teach English Churchmen, not by words only, but by act, a great lesson, which they are not quick to learn, but which must be learned by all who would do the Church of Christ real service — the lesson that His people may not look to be faithful and comfortable, that all real faithfulness means real suffering at the world's hands.

As for the "Majesty of Law," there is no wrong and violence in the world that has not always, in matters of civil authority, made it its main plea.—Yours always affectionately in Christ,

GEORGE ANTHONY DENISON.

Archdeacon Denison's fiery, earnest speeches at the meetings he attended at the time of the persecution are still remembered. He was and is one of those fortunate persons who has won himself such a character as the champion of right, that few care to touch his shield to provoke him to battle.

MY DEAR MRS. DALE (wrote Canon Carter), I have been commissioned by the Council of the C.B.S. to forward the enclosed to you, requesting you to communicate it to your husband. I most deeply sympathise with your husband and yourself. May God support and bless both yourself and him. I have been unable as yet to call on your husband, but trust to do so in a few days.—Believe me yours sincerely,

T. T. CARTER.

I must quote one more letter from the many before me, to emphasise the different spirit in which High Churchmen regarded the subject, from that of the law, the representatives of the press, and the "ecclesiastical Gallios."

MY DEAR BROTHER,—I had hoped that not with ink and pen, but face to face I might ere this have expressed to you my sympathy as well as my brotherly congratulations that you have been strengthened to suffer for the great cause. None who know you ever

doubted that your *will* was so to do. I am so grieved to hear you are suffering in health. May God support you in every way, and give you, if He sees fit, the happiness of knowing that your constancy and suffering have been allowed to further His cause. You may be assured I shall (D.V.) remember you daily at the altar.—Believe me, my dear brother, your faithful brother in Christ, EDMUND G. WOOD.

I select this letter partly on account of the great respect in which all who know Mr. Wood of Cambridge hold him, and partly because it is representative of the feelings of many, particularly of those priests who prayed openly for those imprisoned for conscience-sake. Dr. Littledale, always more or less of an invalid, was unable to take the journey to Holloway; but he writes to assure the prisoner of his daily intercessions, and of his activity with his weapon, the pen. As many of his able letters to the papers touch on the legal questions in dispute, and as those questions have mostly been re-decided, and at no time were seriously respected by Churchmen, who meant to keep on their own way, whatever the decision, they are not inserted here. They did good service in 1880, when, by gaining time, they kept the persecutors at bay until public opinion, by which Church Courts are ever governed, became disgusted with the abuse of a one-sided law.

Canon Liddon wrote to the *Spectator*, in answer to some criticisms on Mr. Pelham Dale's actions, the following letter:—

Mr. Dale's guilt in disobeying the law, as laid down by the Privy Council, is shared at this moment by almost every Dean and Chapter in the country, and

certainly by the Dean and Canons of St. Paul's. Under the terms of a recent decision we ought all to wear copes at the administration of the Holy Communion on the principal festivals of the Church, and, as a matter of fact, we do wear only surplices. If the Church Association were to institute proceedings against us on this account, I should think less of its party animosity and more of the sincerity of its professions of a desire to uphold the law than I do at present; but, in view of the ridiculous object of the proceedings, I should term them a persecution. If, on the other hand, I were punished for teaching the Pope's supremacy, or transubstantiation, or the worship of the Blessed Virgin, or for denying original sin, or the Atonement, or the Godhead of our Lord, and the duty of adoring Him, or the personality of the Holy Spirit, or the grace and power of the Sacraments—whatever else I might think or say about it, I could hardly, in view of the Church's formal language and the gravity of the matters at stake, describe myself as being "persecuted."

The question may seem to be only a verbal one. But words are powers, and when feeling runs high a single word may influence events. Certainly Mr. Dale's situation, however we may agree to describe it, is by no means a matter for merely academical handling. It suggests painful reflection as to the administration of Church discipline in obedience to the terrorising dictates of an implacable and crude fanaticism, with the result that one clergyman may omit a Church Creed at his discretion, while another

is locked up like a felon for wearing a vestment too many. It suggests grave questions, too, as to the wisdom of the ecclesiastical statesmanship which, in a passing moment of ferocity and panic, placed the Public Worship Regulation Bill on the statute-book. For the sake of all those who have brought about Mr. Dale's imprisonment, even more than for his own, right-minded people must surely wish that he may be released with the least possible delay.

Dr. Pusey also wrote a defence, which took the form of letters to the *Times* in answer to a correspondent who signed himself "A Diocesan Chancellor":—

SIR,—"A Diocesan Chancellor," whose letter you insert and comment upon, places me in the forefront of "the advocates of ecclesiastical anarchy, and the right of parsons to persecute the laity." You will, I am sure, allow me to correct a few of his statements.

1. He says the wearers of these dresses insist that "all these things signify some 'sacramental theory' which every one else considers to belong to Rome." (*a.*) It is rather a paradox that a vestment prescribed early in the reign of Queen Elizabeth, and again enjoined to be used in the reign of Charles I., should symbolise a doctrine belonging exclusively to the Church of Rome. (*b*) They symbolise a doctrine, and only that doctrine, which even the Judicial Committee of the Privy Council in the cause Stephens *v.* Bennett, pronounced not to be at variance with the doctrines of the Church of England.

2. He puts our case as inventing an "interpretation

of a rubric unheard of for two centuries to justify it." On the contrary, the interpretation of the Ornaments Rubric, which takes it in its literal sense, was laid down by the Judicial Committee of the Privy Council in the cause Westerton *v.* Liddell. Lord Penzance said that he could not reconcile the later judgments of the Privy Council with the former. Before the last decision of the Privy Council I certainly never heard of any one who doubted that the Ornaments Rubric meant what it said. An eminent judge (other than Chief Baron Kelly), who was a member of the Privy Council, said beforehand that the interpretation of the Ornaments Rubric was plain; the difficulty, he thought, would be about the eastward position (which was allowed).

3. "These conscientious men," "A Diocesan Chancellor" says, "repudiate the Privy Council, while they pretend to desiderate the ancient 'delegates,' who were just as much lay nominees of the Crown, and (what was worse) nominated for each occasion." The delegates at their first institution, until the time of James I., were bishops, not laymen. Notwithstanding the objections to the Court of Delegates, as being open to the suspicion of being packed for the occasion, no bishops, I said, however selected, could condemn clergy for obeying a rubric of the Prayer-Book which they themselves put into their hands. As to obedience to law, the only way of testing judge-made law is to disobey it, and so obtain a rehearing of the cause. I believe that there are very few bishops who would wish to disturb the devotions of a united congregation.

I think that posterity will think these vehement measures about a vestment symbolising only what even the Privy Council declared to be legal, while men, eminent in their way, deem it "an anachronism" for a clergyman to hesitate to officiate in the Church of England, although he denies the doctrines of the Incarnation and the Resurrection of our Blessed Lord, are very like "straining at a gnat and swallowing a camel."

In saying this, of course, I make no imputation against "A Diocesan Chancellor," with whose name I am not acquainted.—Your humble servant,

E. B. PUSEY.

CHAPTER XVII.

THE COURT OF QUEEN'S BENCH—CANON LIDDON'S ADVICE—BAIL ACCEPTED—LOSS OF CASE—"MORNING POST" ON THE DECISION—COURT OF APPEAL—RELEASE FOR CHRISTMAS—ACCIDENT AT SAUSTHORPE—INSANITARY STATE OF ST. VEDAST—REVERSAL OF DECISION—BISHOP JACKSON'S ADVICE—OFFER OF SAUSTHORPE.

ALTHOUGH by meetings and demonstrations the English Church Union and Church of England Working-Men's Society had done their best towards following the advice given them at the Prime Minister's office, "If you want the law altered you must agitate," still, when the Court of Arches was held again, orders for the arrest of Mr. Enraght of Bordesley and Mr. Green of Miles Platting were granted.

The Legal Committee of the English Church Union told Mr. Pelham Dale that they had decided to apply for a *habeas corpus*, on the ground of an error in the issue of the writ of *significavit*.

On the 27th of November, also a Saturday, since it was the most painful time for the prisoner and his friends, Mr. Enraght was arrested and taken to Warwick Gaol; the order for Mr. Green's arrest was suffered to lapse from legal reasons; it being understood that the attacked party were about to make a move, the persecutors contented themselves with one arrest until the result of the action was known.

On the 29th of November the *habeas corpus* was applied for. The case was heard in the Court of Queen's Bench, and four rules *nisi* were granted. "With the result," says the

Times, "that though the writ of *habeas corpus* will be issuable at once, the gaoler need not appear with Mr. Dale until Monday next, when he will be brought into court, and the whole case, on the writ of *habeas corpus*, and on applications for *certiorari*, for *supersedeas*, and for prohibition, will be argued and decided together."

The other side appealed for a postponement of the case, which was not granted.

Curiously enough, there was on the Sunday between these appeals a scene at St. Paul's, Lorimer Square, Walworth. The Vicar was dead; he had been a High Churchman, held elaborate services, which were much prized in the poor dull neighbourhood where he ministered. The Bishop of Rochester announced to the congregation on this Sunday his intention of supplying Mr. Adam's place with one who would bring the services into accord with the law as then administered to the clergy. Nearly the whole congregation rose to their feet, women screamed and sobbed, men protested. The *Daily Telegraph* called it a disgraceful scene. The Bishop was attacked as he drove from the church; but still the unwilling laity were to be protected from the ritual forced upon them, and these aggrieved parishioners were of no value compared to those who did not attend the church.

On December 6, when Mr. Dale had already been six weeks in prison, he was brought to the Court of Queen's Bench, under the charge of Colonel Milman, to have the four rules tried. The judges were Lord Coleridge, Mr. Justice Field, and Mr. Justice Manisty. The new law courts had not yet been opened, and the space for spectators was limited. Mr. Pelham Dale sat with Colonel Milman in the well of the court facing the judges; behind him were the barristers, and the seats at the back were free to the public, and were quickly filled by those interested.

These wearisome hours in a close court, listening to dull

legal technicalities, which he neither cared for or believed in, sent the prisoner back to his cell each evening fagged and worn beyond description.

The governor made everything as easy as circumstances permitted, being always himself in the court, and never relegating the charge to an underling. His courtesy was one day amusingly misinterpreted by a man sitting directly behind some of the prisoner's family. "Did you see that warder look in?" he asked his companion; "the governor nodded to show he'd got him all right. He has those fellows all round the court, and if he was to give him the slip, they'd be after him in a moment. That's to show it is no good trying to escape." It would have been quite a disappointment to this observant person had he been told that the warder saluted to show that luncheon was ready.

All through that long week the arguments went on; to the uninitiated it seemed that the speeches were ruthlessly interrupted to answer the demands for some trifling information on the judges' part—often the spelling of names in the cases cited—one of the judges awaking from time to time from an apparent doze, explained to a respectful court the derivation of the name of the Court of Arches, forgetful, apparently, that he had done so before. This derivation—that it was so called because the building was on arches—was promptly contradicted and disputed in the papers; and that the Court had not been left in limbo was the deep regret of many of the audience. Judges and counsel, sometimes bland, sometimes snappy, argued on. From time to time the old irritating fiction of guarding the injured laity was dwelt on sentimentally. The congregation of Bordesley and Miles Platting were entirely disregarded and their churchwardens ignored.

Mrs. Pelham Dale was unable to bear the strain of being in the court, and the prisoner grew more weary and fagged as time went on; he found this much worse than the prison

in its proportionate physical and mental exhaustion, but the imprisonment also had left its ineffaceable mark on his nerves and constitution.

On Friday the judges announced that judgment would not be given till Monday, and the question was raised about admitting the prisoner to bail. There were certain difficulties about the acceptance of it that presented themselves on consideration. It was hard to make clear to the world in general that though the case of the Rector of St. Vedast was being made use of to hamper, if possible to prevent, future action under the P.W.R. Act, he, and those who thought with him, had no intention of recognising the ecclesiastical character of the Court of Arches, whichever way the decision went. The matter was submitted to Canon Liddon, who had written as follows to Mrs. Pelham Dale on December 17th :—

My Dear Mrs. Dale,—This week I fear I have no time at my disposal, but I shall hope to go and see Mr. Dale next week, if I possibly can. Pray assure him of my respectful sympathy, and tell him that I shall write him word of the time at which I should hope to be with him.

My sister joins with me in a very sincere hope and prayer to God that this renewed trial may not prove too much for his health or for your own.—Believe me, my dear Mrs. Dale, yours very truly,

H. P. Liddon.

Doctor and friends urged the advisability of change of air, so the reasons for and against were written to the Canon, who replied as follows on December 18th :—

My Dear Mr. Dale,—Your question is not a very easy one to answer; but I must do as well as I can.

I should, I think, make all turn on the question of health. If your medical adviser tells you that continued confinement is already telling upon your health, or is likely to injure it, I should, were I you, accept the offer of bail without scruple. You would go at once into the country, and the motive of your action would be generally understood.

If there was no fear on the score of health, and personal relief from confinement was all that was to be gained, there seems to me reason for hesitation. Questions would be raised by unfriendly critics as to the conditions of conscience which resists and yields at successive periods; and although such criticisms might not be very reasonable, they might, I think, cause you more moral discomfort than the physical discomfort which is inseparable from close confinement. I write with very great hesitation, but this is how the matter strikes me. Probably your health is quite a sufficient reason for deciding you to accept the bail, and if this can be ascertained by reference to a medical man, I shall be very glad of such a solution of the matter.—Ever yours most truly, H. P. LIDDON.

And this was the solution; want of sleep, failure of appetite, and exhaustion of mind and body made the change a necessary remedy. He was not fit to take duty; but had he been so, the church of St. Vedast having been taken possession of, however illegally, was only to be regained by force—a weapon he had never employed.

Canon Liddon wrote again on December 20th :—

DEAR MR. DALE,—I have no doubt whatever that impaired strength and health is a very sufficient reason

for your being out on bail. I do trust that a stay in the country will set you and Mrs. Dale well up in health and spirits.—Ever yours very truly,

H. P. LIDDON.

Saturday till Monday morning was spent with Mr. Pelham Dale's sister near Sidcup. The heavy snowstorm, long remembered, of that winter had just fallen, and made travelling difficult. And there, in the quiet snowbound country, they rested those three days before the judgment.

From the leader of the *Times* on the subject, it was evident that the flaws in the form and service of the writ were held likely to invalidate them. It quoted the words of a famous lawyer—"The liberty of the subject, with which the courts of justice are intrusted, is involved in the accuracy of point of form of legal proceedings. For that reason accuracy is required, and in that view of it there is no parodox in saying that form becomes substance."

A contrary warning was given by a Government official, whose profession had forced him to hear many pleadings.

"Don't you hope too much," he said; "I've always noticed that judges stick together as much as they can."

The brief rest over, once again Mr. Pelham Dale had to be present at the court, and it was soon evident from Lord Coleridge's manner that the judgment was not going to be favourable. More than that, both he and Mr. Manisty severely censured the imprisoned clergy, both for their disregard to the law and for their cruelty to the laity. Then, with their hopes extinguished afresh and the future looking darker than ever, Mr. Pelham Dale returned to Holloway. A leader in the *Morning Post* ably refuted the arguments of the justices: an extract is appended as the briefest explanation of the case.

Lord Coleridge and the two other judges were severe upon the clergy who did not obey the law, but they seemed scarcely to see that the disobedience arose not from lawlessness in the sense of a disregard of law, but from a conscientious deference to a higher law. Their observations on this point hardly did the clergy justice. Mr. Justice Manisty, in particular, was needlessly severe upon those clergy who, finding themselves unable to comply with the laws of the Church, did not resign their benefices and become Nonconformists. But his Lordship seems to have forgotten for the moment that it is for conforming to the law of the Church that Mr. Dale is in prison, and that the laws of the Church and the law of the land are in direct opposition with regard to the offences with which Mr. Dale is charged. Of course obedience to the law is the foundation of all rights and all security; but when the law of the Church and the law of the land are contradictory, and oaths and statutes bind both upon an unfortunate clergyman, it is rather hard that he should be nailed to the logical result and be amenable to prosecution whichever way he acts. Of course it is the duty of ministers to uphold the law of the land so long as it does not intrude on the sacred domain of conscience, but when it requires men to act contrary to oaths which at a previous period other laws of the land have compelled them to take, they surely have a good case for existence. Suppose, for instance, that a parliamentary majority of Bradlaughs should abolish by statute the celebration of either or both of the Sacraments, does Mr. Justice Manisty mean to say

that conscience is to have no voice in determining a clergyman's duty in respect of such law, but that plain and simple obedience is to prevail over every other consideration?

The time of year at which we have arrived reminds us that during the Cromwellian tyranny, when Liberalism was having its fling, an Act was passed forbidding any religious ceremonies in commemoration of Christ's Nativity, and that Christmas-day worship, and festivity of every kind, public or private, were prohibited under penalties of fine and imprisonment. It is a little too late to attempt such a statute now; but on Mr. Justice Manisty's principle, if such a statute were passed, it would be the duty of the clergy to throw their ordination obligations overboard and act according to the new law. The majority of the clergy, it is to be hoped, do not thus read their duty. If they do, their Gospel will become little else than a series of such theological propositions as Parliament may choose to sanction and the faith *quâ* faith will be nowhere. We need not now pursue the subject further. More will be heard of it before long, for certainly the controversy now opening out will not be closed either by the longer imprisonment of Mr. Dale or by his release.

The President of the English Church Union wrote to Mrs. Dale to express his regret that she and her daughters had had to listen to all that was said with the knowledge that for the moment at any rate her husband would have to return to prison. The decision was a surprise both to the writer and the Council.

The Council, held on Wednesday the 15th, decided to

appeal against the decision, but Christmas was near, and it was doubtful if anything could be done before the holidays. There was, however, a strong feeling in legal circles against the finding of the court—not from a religious scruple, but on the ground of the precedent given for disregarding inaccurate writs. Public feeling was already turning. The imprisonment had lasted some time, and now it was openly said that it could continue for three years, when deprivation would conclude the matter. This last, strongly urged as the correct penalty at once, with no interval of imprisonment, was the severest punishment that could be imposed on a beneficed clergyman. To break up his work, confiscate his income, and deprive him of his status as an incumbent was the merciless suggestion of those authorities who disliked the "fuss" attendant on imprisonment, but had small pity for the prisoner. But such extreme severity injured their cause. Excepting those few (comparatively) who were ready to impose any penalty that the law would allow and the court award, public feeeling was against such vindictiveness for a doctrinal offence—for the strongest accusation could not term the original offence anything else. Of course, by this time the list of crimes had increased; the prisoner was an anarchist, a bad citizen, a Jesuit in disguise, a Fenian, a member of a Popish plot, and other dreadful characters. These charges, however, remained unproved, and the majority had no wish that a kind-hearted scholar of good character should spend Christmas in gaol.

By moving at once, the Council were able to get the preliminaries of the case heard before the holidays, and the higher court thought the matter of such importance that, being unable to continue the case at once, they readily agreed to release the prisoners on their undertaking to appear for judgment.

Mr. Pelham Dale had resigned himself to another period of imprisonment when the news was brought him. The

chief warder hurried to tell him, and be the first to congratulate him.

It was a scene not to be forgotten:—the kind-hearted messenger coming in with his welcome news, Mrs. Dale and her daughters springing to their feet with exclamations of joy, the prisoner shaking hands with the warder, the general rush of light and warmth that seemed to flood the dull wintry day.

"I hope we shan't have you back again, sir," was the kindly wish of the warders.

And so Mr. Pelham Dale left Holloway and went down to Lincolnshire. Whether it was on this journey or not that he met the earnest intelligent countryman who began to talk about reading the Bible, is not within the writer's recollection. But it was on one of these journeys that he fell into conversation and explained some of the obscurer or disputed passages to his listener, telling him the meaning of the words in the original, and delighting him with his widespread knowledge.

At the station where he changed, probably Boston, he bid his chance acquaintance good-day.

"Good-day, and thank you, sir," said the other. "It's a pity you can't give them Ritualists some of your knowledge of the Bible."

"Perhaps I ought to tell you that I am considered one of the worst of those Ritualists," he answered, and went on his way.

Mr. Enraght refused to accept the terms of release, and there was in his case the difficulty of his church being still open, and he could not be at large without attempting to take the service. St. Vedast was barricaded, and under any circumstances it was doubtful if Mr. Dale would have had the strength to minister there. After his imprisonment and the consequent strain upon his nerves, rest was a positive necessity.

Arthur Dale had given up the sole charge of Aswardby, and moved to Sausthorpe as curate to the Rev. Charles Trollope Swan.

The Old Hall, Sausthorpe, was, like many old houses, full of unexpected steps at doors and in passages. Unaccustomed to the darkness of these passages, Mr. Pelham Dale, going up to his room without a light, tripped over a step at the door, and struck his head against the wainscot. The cut was sufficiently deep to be alarming, and the difficulty of getting a doctor made it seem more so. By the next morning the news of the accident was in all the papers, bringing a flood of kindly inquiries, and a few Protestant regrets that the injury had not been fatal.

This accident, though it proved to be less severe than it seemed at first, kept Mr. Dale in the house for most of Christmas week. The nearness of the church enabled him to go to some of the festival services so soon as he was able to leave his room. With the new year troubles began.

Whenever the Vestries of St. Vedast were held, a report of the speeches and answers to all public attacks were printed and circulated. A meeting was held on the 20th of December. After censuring Dr. Phillimore, the Archbishop of Canterbury, and Canon Liddon for speaking harshly of the action of the churchwardens, and passing a resolution that none of the Rector's helpers should be allowed to take part in the future services, the Vestry proceeded to the next resolution, which was—"That the churchwardens be requested to take all necessary steps to comply with the notice served by the Commissioners of Sewers of the City of London with reference to the repairing and sealing of the vaults under the parish church, after having obtained such legal advice on the subject as they may deem necessary."

In speaking to this resolution the chairman stated that the work had come upon them quite unexpectedly, that

they had no idea there were any vaults unsealed, or that the church was in an insanitary condition. This was a statement the Rector could not allow to pass uncontradicted. Vestry after vestry he had pointed out the disgraceful condition of the fabric, and the misuse of the funds left for its preservation. In 1876 he had written to the papers complaining of the "dirty and sordid condition of the church, whose arrangements not only violated good taste and true reverence, but were destructive of the comfort, and even prejudicial to the health, of clergy, choir, and congregation." In self-defence, though he had long ceased to believe that any notice would be taken of facts injurious to the victorious party, he wrote to the chairman as follows, and had the correspondence published in the *Citizen* :—

DEAR SIR,—I have just received an account of proceedings at the meeting of St. Michael-le-Querne on the 20th December. You express there surprise that the Commissioners of Sewers should have served a notice as to the insanitary state of the vaults. Permit me, however, to remind you that I have repeatedly called attention to the very insanitary state of the church in this and other respects. Considering the very large sums paid for repairs and to your firm for surveying, I must decline all responsibility for a state of things which has caused no small inconvenience and discomfort to our congregation and parishioners worshipping at St. Vedast.

In order to set myself right with the public as to any want of care on my part, I shall feel it necessary to publish this letter and any reply you may favour me with.—I remain yours truly, T. PELHAM DALE.

SAUSTHORPE, SPILSBY, *January 4th*, 1881.

The letter was promptly answered on January 5th, as follows :—

DEAR SIR,—Mr. Horwood has requested me to acknowledge the receipt of your letter to him of the 4th inst., and to say that he emphatically denies your having repeatedly, or at any time, called his attention to the unsanitary state of the parish church, and that he emphatically denies that his firm ever charged or was paid any sum whatever for surveying or otherwise in connection with the church or its repairs.—Yours faithfully, JOHN HOOPER, *Vestry Clerk.*

DEAR SIR (writes Mr. Pelham Dale in answer), will you do me the favour to remind Mr. Horwood that plans and specifications dealing, amongst other things, with the vaults and sanitary arrangements of the church were at my instance laid before the Vestry, and that Mr. Horwood himself commented on the words requiring the vaults to be carefully dealt with. Since that time these defects have become more and more manifest. I perceive also from the St. Vedast accounts sent in on December 9th last, that there is a charge for surveying on the part of Mr. Horwood's firm; and if the church was not included in this item, it ought to have been made the subject of a survey, and submitted to the trustees of St. Vedast before any cleansing or repairs were commenced.

I am the more express on this subject because I feel that with our large funds, especially that from Walker and Laylonde, which is applicable to repairs of fabric only, there ought to have been no possibility of any

question as to the sanitary state of the church; and I should not do my duty did I allow a matter which has affected so much the comfort and health of myself and congregation to be set aside by a communication such as that of which the churchwarden of St. Michael-le-Querne has made you the medium. I must also remind you that I have repeatedly, in public and private, done my duty by remonstrating against the squalor, dirt, and disrepair in which our church has been allowed to remain, but without effect.—Yours faithfully,

T. Pelham Dale.

The answer to this letter, written January 7th, was, though less emphatic in its denial, equally inconsequent and unconciliatory—so certain, and rightly certain, were the Vestry that no one was likely to treat them with severity, nor any Commissioner to presume upon his office.

Dear Sir,—The charge to which you refer in the St. Vedast accounts had reference to the steeple, and to the application some years ago of the Saddlers' Company respecting the church windows. I should have excepted that amount in my letter of the 5th. I have referred to your surveyor's specifications of the works you wished done in 1874. Among others, he proposed to remove the existing high pews, lower the nave, take up and relay the gravestones, and repair the vaults; but I can see nothing in the specification about the sanitary state of the church. The more important question is, What is to be done respecting the vaults *now?* I am in communication with the Home Secretary on the subject, and I believe he will

take action under the Burials Act, with the view to the issue of an order to the proper person or persons to do the work required. The order must, it seems, be directed to the churchwardens or whoever has the care of the vaults. Whether you have the care of the vaults as Rector, or the churchwardens by virtue of their office, it will be for the Home Secretary to determine.—I am, dear sir, yours faithfully,

JOHN HOOPER.

This letter-writing, and the expectation of the fresh trial, and all the discomforts and disagreeables associated with it, prevented this short rest from being as complete as it should have been.

The hearing of the case was to take place on Tuesday, 11th of January, and on Monday he was to return to town. On Monday morning, for there was no Sunday post in the little village, he received a letter from the Bishop of London, written on the 8th.

DEAR MR. DALE,—I understand that you are returning to London on Monday, and write to say that I should be glad to see you, if you do not object, on Tuesday, at any convenient hour till one; or, which may perhaps suit you better, I will meet you at London House at three, or any later hour.—Believe me to be, faithfully yours, J. LONDON.

A meeting did not appear possible on Tuesday, and Mr. Pelham Dale was beginning to dread all such interviews. He found, however, that his constant attendance in the Court of Appeal was not enforced as it had been in the Court of Queen's Bench—he was allowed to retire when he wished. Consequently, he thought it right to accept an

appointment made through the Bishop's secretary for the afternoon of the 12th.

The appeal was heard before Lords-Justice James, Brett, and Cotton at Lincoln's Inn. There was a graver atmosphere over this Court. It was strictly legal, technical; sentiment was checked; the Court was occupied in unravelling the mysteries of Acts of Parliament, reading them with strict literalness, faintly coloured by precedent. Such was the impression on an ignorant bystander. It had the advantage of being less annoying, less personal than the other court, and the plaintiff was treated with politeness and tolerance.

The case was argued through the week, and judgment was given on Saturday. It went in favour of Mr. Pelham Dale in one point. The writ was decreed "bad," since the writ of *significavit* was "opened" in the Queen's Bench division, when it ought to have been opened in the Crown Offices. The plea accepted in the lower court that the irregularity was a trifling one was refused here, Lord-Justice James remarking that it was not a more trifling matter in appearance than the ritual irregularities of the appellants.

In Mr. Enraght's case there was an additional point gained regarding his inhibition. The prisoners were released. By a mere legal quibble, the opponents were foiled, and breathing-time was gained.

The interview with the Bishop of London had taken place. His Lordship dwelt (very much to Mrs. Pelham Dale's indignation) on the Rector of St. Vedast's great age —he was in his sixtieth year—and suggested that he should take out a license for non-residence, and retire on two hundred a year. The thought of retirement and peace was naturally possessed of fascination to one stormbeaten and weary with seven years of unceasing worry, ending with two months' imprisonment. Fear of an action for false imprisonment was all that restrained his opponents from issuing

a correct writ of *significavit*, and beginning the imprisonment afresh.

On January 18th he wrote thus to the Bishop:—

My Lord,—At the interview which I had with your Lordship you were good enough to make certain suggestions to me, which you asked me to take time to consider. I am very anxious to give them the fullest and most respectful consideration; but that, in so complicated a state of things, and after all I have gone through this past week, I may not have misunderstood your Lordship's suggestions, may I ask you to be good enough to repeat them to me now. May I remind your Lordship that the inhibition under the Public Worship Regulation Act is a self-acting penalty, and seems to make my living void at the end of three years. I do not know whether your Lordship had taken this into consideration when you were good enough to suggest that you could arrange to stop the proceedings and enable me to keep my benefice if I took a license for non-residence.

I am going to-morrow to Sausthorpe, near Spilsby, Lincolnshire, in order to recruit my health, and I am advised to stay there a few days.—Your very faithful servant, T. Pelham Dale.

The Bishop's suggestions in black and white, as embodied in his reply, certainly committed his Lordship to nothing.

Dear Mr. Dale (he wrote), my suggestions, I must confess, had reference rather to the present than to the future, about which you and I are too old to be very careful. Whatever may be the result of the end of the three years, I cannot think it necessary for the

discharge of either your duty or mine that you should spend the intervening time in prison. Your sentence, as far as I am concerned, is that you are inhibited from officiating in the diocese of London. With the imprisonment I have nothing to do. You, by going to prison, have amply discharged your duty (as you believe it to be) to your conscience and the Church of refusing to acknowledge the competency of the court or courts, and the validity of their decisions. It is quite unnecessary that your health, already by no means good, should be further endangered by confinement. I am quite willing, on receipt of an application from you, and on the understanding (on which I shall confidently rely) that you will not officiate in this diocese, to grant you license of non-residence for the legal period, *i.e.*, till the end of 1882. With such an arrangement as this I *think* that the promoters of the suit would not interfere, although I have had no communication with them.

What may happen at the end of the three years from the issue of the monition I cannot say. We may neither of us be living. And I may venture to hope that further consideration, when the excitement of the contest is over, or change of circumstance, or possibly some modification of the law, may allow you to give such an undertaking as may satisfy the requirements of the Act. May God grant it!

Meanwhile I am very glad that you have at present liberty, due though it may be only to a small blunder. —Believe me to be very faithfully yours,

J. LONDON.

The only object to be gained by accepting the Bishop's suggestion was peace and silence on the part of the attacked until the machinery of the law was ready to crush him. Already his available property had been seized, and it was evident that when the final crash came, the assistance from the Bishop would be the advice to submit before it was too late. Imprisonment was so much more unpleasant to the rulers than sequestration and suspension, that those who loved peace strongly recommended the latter to the victims themselves as a comparatively pleasant torture, and probably felt some indignation at their small appreciation of the offered alternative.

To officiate at St. Vedast would necessitate force, since the church was barricaded, and, moreover, under repair, so that if an entrance were effected, it might not be possible to hold a service. But any course necessitating physical force was at all times distasteful to Mr. Pelham Dale. He could also prove his contempt for the inhibition by officiating at a church in the diocese, but that would involve some other priest in his difficulties, and he knew from experience how virulent was the revenge for such an assistance.

Finally, he returned to the refuge at Sausthorpe to rest and consider the future. There he received a most kindly-worded offer of the living, which Mr. Swan's health would not allow him to hold. "It is, of course," wrote Mrs. Swan, "very small, only £200 a year and the use of the old house at a peppercorn rent. . . . Think it over; it seems to me he has borne the brunt of the battle long enough, and can retire with honour, leaving the field open to younger though not better men."

This offer, coming so opportunely, seemed to open a way out of all the difficulties. His friends and advisers were told of it and counselled its acceptance. There seemed, wrote the President and legal members of the Council, no method of preventing a fresh imprisonment for two years,

to conclude with the loss of the living at the end of the time. Meanwhile a Royal Commission had been called for to consider the whole state of ecclesiastical judicature. Dean Church of St. Paul's had presented a memorial to the Archbishop of Canterbury appealing for toleration in matters of ritual, signed by many men of note, names which are now, many of them, amongst those of our present bishops. It was hoped that the prosecutions were at an end, a hope contradicted by the long and vindictive persecution of Mr. Green of Miles Platting—a case where patron, churchwardens, and congregation all supported and honoured their parish priest with a unanimity that was no protection against the aggrieved three.

That firm friend, Mr. West of St. Mary Magdalene's, also advised acceptance; and Mr. Hall, who was one of the honorary workers at St. Mary Magdalene's and a great friend of Mr. Pelham Dale, writes, "I trust you may find there a haven for the rest of your days, 'no more sea,' as we shall read to-morrow, no more turmoil and rising of yeasty floods, but a sphere in which you may carry on the Master's work in quietness and assurance."

CHAPTER XVIII.

PRESENTATION TO THE LIVING OF SAUSTHORPE—LETTERS FROM THE BISHOP OF LINCOLN—ST. VEDAST DISUSED—FAREWELL LETTER TO BISHOP JACKSON—CONTINUED MENACES—SPEECH AT WORKING-MEN'S MEETING.

Mrs. Swan of Sausthorpe sends the following account of the presentation of Mr. Pelham Dale to the living of Sausthorpe in 1881 :—

We were all so distressed as the time drew near for your dear father to return to probable imprisonment, and one night it flashed into my mind that it was the Rector of St. Vedast who was imprisoned, not Mr. Pelham Dale, and that if my husband resigned the living of Sausthorpe (which he held for a while in order to make some improvements), and presented Mr. Dale, the Church Association would have no longer any power over him.

At Mr. Swan's request I wrote a private letter to our kind friend the Bishop of Lincoln (Bishop Wordsworth), and received this reply :—

"Riseholme, Lincoln, 15*th February* 1881.

"Dear Mrs. Swan,—Your dear husband may be sure that it will be a great happiness to me to comply with any wish of his, especially in a matter as near his heart as the appointment of a pastor to his flock at

Sausthorpe, and let me add, that I should gladly welcome Mr. Dale to a peaceful resting-place after his present troubles.

"Your communication will be regarded as strictly confidential. I would thank you to offer my kind remembrance to Mr. Swan, and am yours affectionately, C. LINCOLN."

Upon the receipt of this kind letter, Mr. Swan at once resigned the living of Sausthorpe, and, as patron, presented Mr. Dale. It was done as quickly and quietly as possible, lest the Church Association should attempt any opposition to his rescue from their clutches. All went without a hitch, except that the Archdeacon of Lincoln refused to institute, but this was easily got over by the Bishop of Lincoln appointing the Rural Dean, Mr. Lang, Vicar of Spilsby, to act in his place.

So your dear father became our parish priest, and we and all his parishioners will ever thank God for the blessing thus given us, and spared to us for eleven years. The memory of his holy blameless life will be ever dear to us all.

The death of Mrs. Pelham Dale's mother made removal from Ladbroke Gardens imperative, and gave an additional value to a fresh home. Before, however, finally accepting the living, Pelham Dale wrote to the Bishop of Lincoln, and told him of Mr. Swan's offer. It would not, he said, be accepted if there should be a likelihood of the same trouble and annoyance disturbing the diocese of Lincoln that had followed him in London. The peace of the Church was of the first importance, and if the Bishop considered his presence was likely to disturb it, he would

not take the charge offered him. In brief, he put himself into the Bishop's hands, ready to sumbit to his decision on the matter.

The Bishop of Lincoln was emphatically a Churchman, and courageous and clear in stating his opinions. He had opposed the Public Worship Regulation Act strenuously. In doctrine and teaching he was a High Churchman; though he might not care for elaborate ritual, he fully appreciated reverence for the Blessed Sacrament. He had made up his mind on Mr. Dale's case, and now wrote to assure him of his welcome to the diocese. Those friends who spoke to the Bishop on the subject were pleasantly received, and made the bearers of kindly messages. Thus reassured, Mr. Dale accepted the living, and the move of the household took place on April the 25th. He himself took charge of the church and services on Low Sunday, April 24th, as an entry in a diary shows.

Meanwhile the enemy were by no means idle. There were spies in constant attendance on Mr. Dale. There was a rumour that his furniture would be seized for costs, but as that was his wife's property, it could not be done. Every possible influence was brought to bear upon the Bishop to make him withdraw his assent. The Bishop had written himself to Mr. Dale, and now embodied letter and reply in a printed paper as an answer, if necessary, to the malcontents. This paper was headed *private*, and is as follows:—

The Rev. THOMAS PELHAM DALE, M.A., has been appointed to the Rectory of Sausthorpe, in the County and Diocese of Lincoln, by the Patron, the Rev. CHARLES TROLLOPE SWAN.

The Church of Sausthorpe was built by the Patron's father, and he and his son have been generous

benefactors to the Church in Lincoln; the Patron is resident at Sausthorpe, and is the principal landowner in the parish, which contains a population of about 130 souls. On the presentation to the benefice by the Patron, Mr. Dale was instituted by the Bishop of Lincoln on Friday the 21st of April 1881.

Eight days before the institution, the Bishop wrote to Mr. Dale a letter, setting forth his views on Mr. Dale's position and duties.

The following is a copy of the letter:—

RISEHOLME, LINCOLN,
Wednesday before Easter, April 13, 1881.

MY DEAR SIR,—You will have heard from my secretary, in reply to your letter; but I also write to assure you that it will be my desire to do what I can to promote your personal comfort and happiness.

You will also have learnt from him that I shall be ready to see you on Friday the 22nd at Lincoln, and to consider the particulars for your institution to the benefice of Sausthorpe, in this diocese.

Sausthorpe, as you well know, is a quiet place, with a population of 126 souls. But you also know that in times like these there are some who are on the watch to stir up strife, even in such places, and that it will be your duty to give no occasion to such designs by any practices on your part. You will, I trust, endeavour to promote peace, with God's help, by Christian charity and wisdom, and by loyal obedience to lawful spiritual authority.

You will not suppose that, in writing thus, I am asking of you any other stipulations besides those which

the Church herself requires from every priest who seeks for institution to a cure of souls in her communion.

I have confidence in you that you will comply cheerfully with the letter and spirit of those stipulations.

You will remember that no spiritual or intellectual gifts are of any avail without charity (1 Cor. xiii. 1, 2), and that our Blessed Lord pronounces severe sentence of condemnation on those who cause any offence to the least of His members (Matt. xviii. 6).

You will consider, and do not what is most pleasing to yourself or to any party of men, but what is best for your people, and what will most effectually conduce to the peace of your parish, of the diocese, and of the Church. You will remember the words of the wise, noble-hearted, but charitable Apostle, "All things are lawful unto me, but all things are not expedient;" "All things are lawful unto me, but all things justify not" (1 Cor. vi. 12 and x. 23), and you will act accordingly. "We that are strong," he says, "ought to bear the infirmities of the weak. Let every one of us please his neighbour for his good to edification; for even Christ pleased not Himself" (Rom. xv. 3). "To the weak," he says, "I became as weak. I am made all things to all men that I might by all means save some" (1 Cor. ix. 22). "Let no man put a stumbling-block or occasion to fall in his brother's way" (Rom. xiv. 13). "Let no man seek his own, but every man another's wealth" (1 Cor. x. 24); and let him "Look not at his own things, but the things of others" (Phil. ii. 4), and "so be made like unto Christ."

May God of His great mercy grant you His blessing and the spirit of wisdom and love to do all things as in

His sight, and with a single eye to His glory and to the spiritual welfare of the immortal souls committed to your charge.—I am, with kind regards, yours faithfully,

C. LINCOLN.

This letter was acknowledged by Mr. Dale as follows:—

6 LADBROKE GARDENS, LONDON W.,
Monday in Easter Week, April 18, 1881.

MY DEAR LORD BISHOP,—I must thank you very much for your kind letter and expression of desire to promote my peace and comfort. It is much needed, for my health has greatly suffered, and at my time of life, sixty years, I can only hope for restoration of strength at the least partial and comparative. Small as Sausthorpe is, it is not too small for my present powers. I am quite aware that at the present crisis many will be on the watch; and I can fully say that I hope for that Divine wisdom which will enable me to walk in a perfect way, and for which I, by God's grace, will not cease earnestly to pray. I feel very deeply the awful responsibility which surrounds the action of those priests who, by any means in these days of publicity, have been forced into notoriety—in my case, I can truly say, altogether undesirable.—I remain, my dear Lord Bishop, your faithful servant,

T. PELHAM DALE.

After the reception of this letter I wrote again to Mr. Dale, with a request that he would call upon me for a personal interview.

Accordingly he came from London to see me on Thursday the 20th April. The result of that interview

was stated by me in the following memorandum, written at the time of the interview :—

MEMORANDUM.—*Riseholme, Thursday, April 21st,* 1881.—The day before the Rev. Thomas Pelham Dale's Institution to the Rectory of Sausthorpe, in the County and Diocese of Lincoln, he had a private interview with the Bishop of Lincoln, and expressed his willingness to be governed and guided by the spiritual authority and counsel of the Bishop of the Diocese, and to make no changes in the public services as now conducted in the parish church at Sausthorpe, in contravention to that spiritual authority.

The Bishop then read this statement to Mr. Dale, and he expressed his hearty assent to it.

Accordingly, I signified my readiness to institute him to the Rectory of Sausthorpe, and he was instituted to it on April 21. I earnestly hope and pray that the course now adopted in this case may, with the Divine blessing, tend to the good of the Church. It will do so, I am sure, if it serves to show that differences in ritual may be peaceably settled by the exercise of the spiritual authority of Bishops, as fathers in God, in their respective Dioceses, and without resort to controversy and litigation in Ecclesiastical Courts.

C. LINCOLN.

April 23rd, 1881.

A copy of the memorandum was sent to Mr. Dale with the following note from the Bishop :—

MY DEAR SIR,—I send herein a copy of the Memorandum which I drew up, and read to you, when I had the pleasure of seeing you here on Thursday.

You may make any use of it you think proper; and may keep it for your own guidance as well as for the satisfaction of others.—I am, with kind regards and good wishes, yours truly, C. LINCOLN.

These letters give no idea, except in their kindly wording, of the charm of the Bishop's manner. It had no stiffness, but was gentle, fatherly, and sympathetic, and, dearest quality of all to a High Churchman, he believed in his office and his Church. He was not the official of the Establishment, whose constant duty was to square spiritual obligations so that they clashed with nothing legal and rubbed no corners against opposite opinions; he was first God's Bishop and Pastor, secondly a servant of the State. And that there are now more of such bishops and fewer of such officials is due to those who fought for the liberties of the Church in spite of the oppression of the Public Worship Regulation Act.

The Bishop of Lincoln acted as he did against strong pressure. The Archdeacon preferred to resign rather than induct Mr. Dale to the living. This deferred the induction for about a month after the institution, when the Bishop arranged for the Rural Dean to perform the ceremony, and the Archdeacon withdrew his resignation.

The Bishop acknowledged a letter from Mr. Dale after the induction with the following note:—

MY DEAR SIR,—I thank you for your letter and join heartily in your prayers.

I hope that you may have now leisure to resume some of your interesting pursuits. I have before me your edition of and Commentary on Ecclesiastes. Might not this be followed by some similar works?—I am, my dear sir, with kind regards, yours sincerely,

C. LINCOLN.

A great scholar himself, the Bishop had a ready appreciation for the talents of others. Not long after this, meeting one of Mr. Pelham Dale's family, the Bishop came across the room to be introduced and to say how pleased he was to have Mr. Dale in his diocese. On another occasion, hearing Mrs. Pelham Dale was present, he asked that she might be put beside him at the lunch. Such attentions come pleasantly to one who has been accustomed to hear himself accused of insincerity, anarchism, and a dozen similar vices.

The living of St. Vedast became vacant by the Rector's induction to Sausthorpe, and for some years was left closed and useless. The keys were given up—a mere formality—for the locks had all been altered and the churchwardens had taken forcible possession. There was a certain solemn talk about the illegality of their conduct, but as it did not lead to services or ritualism, it was allowed to pass without further censure.

In 1885 the parishes of St. Vedast and St. Michael-le-Querne were united with those of St. Matthew, Friday Street, and St. Peter, Cheapside. St. Vedast was reopened after entire renovation and re-decoration, with twelve new painted windows and many alterations. Till then it remained closed. On his induction to Sausthorpe Mr. Pelham Dale wrote to the Bishop of London the following letter:—

My Lord,—The personal kindness you have always shown to me, and that notwithstanding the unhappy divergence of opinion as to the duty I owed to the Church we serve, gives me confidence that you will not object to my writing a few lines more than those merely necessary to announce my institution and induction to the benefice of Sausthorpe. I have been induced to take a step which terminates an incumbency of more

than thirty years in your diocese by two reasons. The first is the state of my health. The incessant anxiety of the last seven years, culminating in an imprisonment of two months' duration, has so broken down my strength that I am compelled to seek less active work than the peculiar circumstances of my City benefice entailed upon me. I have, therefore, thankfully accepted the opportunity, which the kindness and sympathy of a brother priest has provided, to take this small cure. I hope that thus I may look forward to such restoration of strength as may be anticipated at my time of life. My other reason is that I believe I am thus doing all in my power to promote the peace of the parish I leave, and thereby diminish the tension of that crisis which is now upon the Church. I am thoroughly convinced, and I by no means stand alone in the conviction, that much more is really involved in this matter than the mere use of a vestment or posture in an obscure City church. Had this been all, I cannot doubt that the overtures I made so repeatedly for peace would have been successful. My own people who attended the church were perfectly satisfied, while those who complained did not, for the most part, as non-residents, could not, attend the services. But the real point was, and still is, whether a section of the Evangelical party, so called, shall force their brethren to accept Zwinglian doctrine under the guise of Puritan ritual. As I felt this was impossible consistently with loyalty to Catholic truth, I had no alternative but passive resistance. The difficulty was the greater that this party had, to say the least, but doubtful law on

their side, and proceedings were commenced against me when the law was as yet uncertain, the Ridsdale case being then pending.

When, however, an opportunity arose of an appeal to Convocation—the consequence of which has been that the rulers in Church and State have sought and granted a Royal Commission—it seemed to me that all earnest Christian men would gladly take advantage of this incident as a veritable "Truce of God," during which the bitterness of controversy might be laid aside, and the matters now in discussion settled by that appeal to "Holy Scripture and ancient authors," to which the Church refers us in the preface to the ordinal.

Personally I feel that in this hope and expectation I shall have your complete sympathy, and with this trust that I may ask for your prayers and fatherly blessing in my new sphere of labour.—I remain, your faithful servant, T. PELHAM DALE.

The appeal to Convocation alluded to in the above letter had been signed by Mr. Pelham Dale and Mr. Enraght, and presented by Canon Gregory of St. Paul's in the Lower House, and by the Bishop of Ely in the Upper in February.

The Bishop's reply, the last letter he had occasion to write to Mr. Pelham Dale, was as follows:—

DEAR MR. DALE,—I trust that the remainder of your life may be spent happily and usefully in the "haven of rest" into which you have been carried so unexpectedly. I am afraid that we shall still differ as to what the great question is, although there *is* a great question involved in the assumption of a vestment;

but I shall never think of the late Rector of St. Vedast but with feelings of personal regard and respect.

I shall be obliged to you to have the keys of the registers, closets, &c., placed in the hands of the churchwardens or of the licensed curate, the Rev. C. T. Ackland.—Believe me to be very faithfully yours,

J. LONDON.

The opposing party were baffled by the Rector of St. Vedast's escape from their hands; but though threats and menaces were still hurled at him, though spies and lawyers still haunted him, gradually these unwelcome attentions ceased.

On May 27th, however, the Bishop of Lincoln writes:—

MY DEAR SIR,—Lord Oranmore has given notice that he will ask in the House of Lords whether the Rector of Sausthorpe is inhibited by the Court of the Province from officiating in the diocese of London, and also for the names of the three clergymen who signed his testimonials.

I suppose that I must go to London to answer his questions. The day is not yet fixed; but I mention this to show that, as we supposed, some persons are on the watch, and that we need much charity, forbearance, and prayer. If you have anything to say on the subject I shall be happy to hear from you.—I am, with kind regards, yours sincerely, C. LINCOLN.

It is hardly worth while to answer a favourite fiction of inimical observers at this time, viz., that those attacked made money out of the persecution. The English Church Union defrayed all legal expenses and re-paid the rents that

were seized for costs. A friend wrote at the beginning of the prosecution enclosing a sum for extra expenses, and this generous gift was kept and entirely expended on the journeys and telegrams that were of daily occurrence. The rest of the subscriptions were sent to the English Church Union for the general fund.

Mr. Pelham Dale had never been poorer, during his married life, than when he first settled down at Sausthorpe.

While on the subject of money, it is due to Mr. Ackland to state that he returned to the Bishop of London's secretary the money, £25, sequestrated from the income to pay him, saying that he had a dislike to retaining it, and leaving it to Mr. Lee to do as he thought fit with it. Some time after Mr. Lee returned it with the interest due to Mr. Pelham Dale. In his own peace and retirement Mr. Dale did not forget those still in the forefront of the battle. Mr. Green of Miles Platting and Mr. Enraght were still being attacked, their goods were seized and the former underwent a long imprisonment. On Tuesday, April the 19th, Mr. Dale went to Walsall to speak at a working-men's meeting. With reference to Mr. Green's imprisonment he said:—

As soon as I knew he was lodged in prison, I wrote him a letter of sympathy, and I suppose I can say that knowing exactly what he must have gone through, I could write with the very deepest sympathy. No, there is nothing easier to me, who know the whole course of the matter, than to express sympathy with my suffering brother in prison. No one can tell until they have gone through it what it really is. Prison *is* prison. In spite of all that has been said, it is prison, and that means something very disagreeable and very unpleasant. Of course you are at the beck and call

of some one else; you have lost your liberty—but that is not, believe one who has experienced it, the worst of the matter. My gaolers had to do their duty, and they did it as honourable and Christian men. But you know that your work is broken up, that your people are scattered, and your very best efforts, which you had hoped, by God's mercy, might go forth to the winning of many souls, are being interrupted, and God's name evil spoken of. It is very painful to flesh and blood—it is very painful to a Christian minister to be obliged, as it were, no longer to deliver that message of love which is able to make men "wise unto salvation through faith which is in Christ Jesus." That is the real difficulty of the matter, and yet, on the other hand, we know this, that if it is God's will that we should suffer, and if we really do suffer for His sake, it is His will that we should follow our Master's steps, and that we shall be like Him, and more than that we cannot wish to be. Now comes the great difficulty. I do not care to say one single word against those who have caused all this suffering. It is not for me to find fault either with individuals, nor in this place would I find fault with the Association. I would only say one thing—God bring them to a better mind and in His infinite mercy cause them to see the truth. I believe I have done what I have done by the warrant of Holy Scripture. I believe I have set forth the Gospel of our Lord Jesus Christ, and if anything could be done for peace, I am ready to do it. If any sacrifice could be made for peace, I—we, I should say, for I know my brethren are with me—we are ready for it at once:

but if it is to involve a practical denial of our faith, we have only one answer. We dare not. It does not matter whether it is the misdemeanant's cell of the first class, the second class, or the third class, or whether it is the gibbet, or whether at last to some it is the cross—it is the same. It does not matter what it is—what God calls us to do, that must we do so far as He gives us grace. We can do nothing else. All I can say is this—I do trust, by God's grace, that we shall see a better mind, and that those who are now persecuting us will see that God is with us of a truth. I believe my brother who is now in prison looks on the matter in this way. I heard of him from one who knew him, and who said, "We are astonished to see how little he seemed to care. He said to us 'It is God's will, and I must go to prison, and stay there quietly and patiently as long as He sees fit for me to do so.'" Now a word as to what is the bright side of the matter. I think if it had been put to me that this should be the result of my life for over thirty years of labour, namely, that when I came to sixty years, two events would happen—one, that I myself should be imprisoned, but that afterwards I should go down one evening to one of the manufacturing towns and then be taken by working-men to a large meeting of working-men who would be heart and soul with me in the cause of God and Christ and His Church, the Church of England, I should have said—"When that time comes I shall say, 'Lord, now lettest Thou Thy servant depart in peace.'" It has always been my desire and longing that I might see the working-

men with us. For ever since I can recollect it has been said to us, "You have some hold upon those who are moving in the higher circles of society, the very poor also put confidence in you, and you can go amongst them anywhere, but the great body of the working bees of the hive you do not possess. They are nothing, or they are hostile to the Church." That was the case when I went into Orders; but I have lived to see it changed, and I trust those who are younger than I will live to see the carrying out of what I have seen the beginning of, namely, the working-men coming into the Church. I never thought I should have filled St. Vedast's; but I have seen it filled by working-men, many of them from the Post-Office, sorters, and the men with marks on their collars, showing that they were those of whom one writer says, "They are up at three in the morning, and walk unheard-of distances through frost and snow, and all that we, who think so little about it, should have our letters on our breakfast-tables in the morning." I have seen that, and I do not doubt that the work will go on.

I cannot now go to the early services as I did, for my nerves are broken down; but to whom do I belong? If it is God's will, if my poor services have been satisfactory to Him, so that He has condescended to use me up—and I suppose I am a used-up old man—it is the greatest privilege that can be mine. If He has accepted my poor services, all I can say is that I have been after all but an unprofitable servant.

CHAPTER XIX.

LINCOLNSHIRE SCENERY—IMAGINATION AND REALITY—SETTLING DOWN—SAUSTHORPE CHURCH—THE LINCOLNSHIRE PEASANTRY AND THEIR DIALECT—THE STUDY—PETS—TRIP ABROAD—ST. HELEN'S, ASWARDBY.

THE general impression that the name of Lincolnshire brings to the mind is of a mixture of fens and marshes, ague and wildfowl. It is a large county, and these are truly to be found in its boundaries, but they do not include all its characteristics. The draining of the fens and marshes has converted them into tracts of perfectly flat and much cultivated country, intersected by very broad, deep-banked "drains." It is a land of straight lines and studies of perspective. The bridges occur at such rare intervals that the roads often run by the side of the drains to the bridge and return, not by a round, but by sharp angles, to their destination, carrying the traveller some way to reach that which, "as the crow flies," seems within measurable distance. On the level plain on a clear day objects look nearer than they are, so that the traveller experiences the sensation of jogging along the flat and never getting to his destination, but being mocked by a distance that grows as he paces it. In some places the force of the wind that sweeps over the unprotected plain altogether prevents the growth of trees, or even shrubs, so that a scarecrow becomes an object of interest for miles around. There is a strange silence, too, over the land; the cheerful noise from copse and hedgerow, that one hardly

heeds from custom, is missing. There are no nesting-places, and no cover, and the absence of the constant movement and varied notes of the birds that are common to other roadsides gives a strange, empty sensation to the wide sky-canopied flat.

The trees that stand round the houses have a struggle for existence. At Eastville are three headless trees: these were sufferers from the force of the wind, and were blown down in the prime of their life. Their tops were cut off, and they were then able to lift themselves again, making with their mutilated forms a landmark for the village in the wide landscape.

There are two pictures in the possession of a friend which have been called "Imagination" and "Reality." Of the first it was said, "Surely this must be like the Fens." The subject was a print in black and white from a Dutch picture, the sun setting over a flat landscape, all reeds and water brilliant with the reflection of the evening sky. One of his daughters showed it to Mr. Pelham Dale, who had at that time only seen the wolds round Sausthorpe. He made a picture of his own from the subject, glowing with light and colour, and called it "The Fens." But when he saw the reality, it was very different from what he had imagined it. The friend to whom the first picture had been given was staying at Eastville, and Mr. and Mrs. Dale drove over to call at the Vicarage.

It was therefore in the companionship of the owner of "Imagination" that he saw "Reality,"—a "drain" making a wonderful study in perspective, cutting in two an expanse of flat green grass, and for sky "an under-roof of doleful grey," to quote Tennyson's descriptive phrase. This scene he painted, and gave her to make a pair with the other. He would never agree that it was ugly. "It has a character of its own," he declared. He sent it to her with the following letter:—

SAUSTHORPE, SPILSBY, LINCOLNSHIRE,
September 14, 1881.

MY DEAR MISS STAVELEY,—I send a picture as a proof that where there is a painter there is a picture, and another fact, that where there is a congenial companion there is a pleasant walk, and that notwithstanding the surroundings.

I have also read Mr. Stretton's book[1] with some interest. I find nothing in it but what I cordially assent to. I wish he would work out the scriptural side of his subject. Though the Dragon is the Old Serpent the Devil and Satan, I do not doubt that there is a deep meaning in the special word appropriated to him in that particular context, whatever it be. Is there not indeed in this affinity of names a reference possibly to the opposition of the evil one to the three Persons respectively? It seems to me that in more places than one we have the opposition of the Serpent to our Blessed Lord.

I promised also to write in detail touching *Pe yod* and *Pe nun* verbs. My own theory[2] is, and in this I am supported by Valentine Lœscher, a learned German, who published a volume *De Causis Linguæ Ebrææ*, Franc. et Lipsiæ, 1706, though I must say that I came to the idea independently before I saw his book, that they are respectively the active and objective of biblical roots. Thus, let us take the root צר. The meaning is, to press, compress, urge towards. יצר is to form by pressing, as a potter does clay. . . .

[1] "The Mystery of the Serpent: an Essay for these Times," by the Rev. Henry Stretton, M.A., Vicar of Eastville.

[2] This theory is treated of in the following chapter.—ED.

In the same way נצר is the objective of צר, and accordingly has the sense of keep, preserve. . . .

The easiest way, however, to convince oneself [of how the presence of *nun* affects the sense] is to open the Lexicon at the letter *jod* and *nun*, and compare the senses of these roots, and these again with the corresponding *ain*, *vau*, and *ain ain* verbs, and the bi-literal root, if it occur. In a similar way מ prefixed gives the idea of that which comes out of the root, and this explains the מ of comparison, as טוב ממני, better than I, *i.e.*, good, as respects what comes from myself. I have also traced the idea of the letter *ain*. . . .

It is curious to note how the place of the letter modifies the idea. I should say that the first letter relates to the subject, the middle to the actor, and the last to the object. Compare עצר with צרע, to be leprous, and צער, to be made small, depressed.

Cyril served me this morning in his new cassock. We all send love to Helen and Arthur. My wife and Clare send especial love to you.—Very faithfully yours,

T. PELHAM DALE.

Tennyson describes the country round Spilsby in his "Ode to Memory"—

> "Whether the high field on the bushless pike,
> Or even a sand-built ridge
> Of heaped hills that mound the sea,
> Overblown with murmurs harsh,
> Or even a lowly cottage, whence we see
> Stretch'd wide and wild the waste enormous marsh,
> Where, from the frequent bridge,
> Like emblems of infinity,
> The trenched waters run from sky to sky."

But both Tennyson's Somersby and Sausthorpe are some seven miles from the Fens. They are on "the Wolds," where lie

> "long fields of barley and of rye,
> That clothe the wold and meet the sky."

"The hills," as the dwellers in the plains call them, when they look at their rounded outlines rising up on the horizon on the one side, while the other might be the end of the world, for the sky meets a straight line. The Wolds are undulating; their outline has a certain resemblance to the surface of bleaching linen when the wind lifts it into waves; there is nothing sharp, nothing precipitous. Here and there a steep dip and a stony road make careful driving necessary; and when the hills of other counties—Kent and Sussex, for example—begin to fade from the memory, one feels a sympathy for the pony from the Fens, who is led down these slopes with fear and trembling.

Tennyson's village, Somersby, is rather Kentish in its beauty, with rocks showing through sandstone, spreading trees, and a

> "brook that loves
> To purl o'er matted cress and ribbed sand,
> Or dimple in the dark of rushy coves."

Sausthorpe is more exposed, with low-hedged fields, clusters of wind-tossed trees, and a stream creeping sluggishly between bare brown banks. Except for a copse or two there is little wood, though the dwelling-houses have their protecting belts of trees. There are no commons or waste ground; everything is tamed and cultivated. There is no exuberant growth or foliage. The ivy creeps over the churches slowly and laboriously, shrinking from the exposed walls and nestling into corners. A small amount of attention keeps the banks and hedges free from straggling weeds and brambles. The trees are chiefly elms, beeches, and

chestnuts; oaks are small and stunted, and birches will not grow. Cold winds sweep across the German Ocean and the "sand-ridged" shore on the east and over the wide flat plains to the west, with a keenness in their breath that even a summer's sun cannot conceal. There is plenty of space, plenty of sky, plenty of air, but rarely the sultry day with its warm mysterious twilight—rarely a sunset without a touch of chill and cold dew to mark the reign of night. Autumn and winter, when the air does not

> "build up everywhere
> An under-roof of doleful grey,"

are the pleasantest seasons. On the East Coast spring is longer and colder, and summer, more often than elsewhere, but "winter painted green." But winter itself can be sunny, and clear, and keen.

Somersby is five miles from Sausthorpe, and Spilsby is the station and market-town for both. It is in the dialect of Spilsby and the country round that "The Northern Farmer" and Tennyson's other Lincolnshire poems are written. Both the dialect and the character of the speakers are exact. "The Northern Farmer," read by one who *can* read it, is received by a village audience with a deep appreciation and a laugh that is not without sympathy for the farmer's feelings, especially about Robins, who "never rembles the stoäns."

Apropos of Tennyson, there was an elderly woman at Sausthorpe who had been in service in his family. Efforts, however, to extract interesting reminiscences of the poet's youth were vain. Her recollections centred fondly round Miss Tennyson's first ball-dress, which was "flounced all up and the flounces pinked." Urged to recall her impressions of Mr. Alfred, she said, "Yes, she'd heard as he turned out well; them dreamy youths sometimes did; but that dress," &c.

Mr. Dale writes of the Old Hall, Sausthorpe, when he stayed there in February :—

Emily and I are staying here in the Old Hall, which is a very nice old house, and we contrive somehow to make ourselves comfortable. I knock about the place, and as I do not do much of anything, not even thinking, I am gradually getting better, and feel more strength for whatever turns up. Emily and I go for walks together. Yesterday we paid a visit to the pump in the sand-pit at Langton. The snowdrifts here are not quite so bad as farther south, but though we have had nearly a week's thaw, they are not melted yet; with us they have turned brown. Emily and I have done a little water-colour painting, but not much; neither of us seems to be in a humour for art.

In April, from a life-long residence in London, Mr. Pelham Dale and his household moved down to this breezy and out-of-the-way corner of the world, to forget and to be forgotten.

When Mr. Swan had first proposed that Arthur Dale should move from Aswardby Rectory to the Old Hall at Sausthorpe, the house looked like the palace of the Sleeping Beauty, it was so smothered in its forest of overgrown shrubs. For twenty years the garden had run wild and the house had been empty; then the shrubs were reduced, and a part of the house furnished, but very little done to the grounds. Eight months after, when Mr. Pelham Dale came as Rector, he and his family set to work upon the garden in earnest. There were some fine trees; a wych-elm and a thin-leaved chestnut were the special pride of their hearts, and the ground in spring was carpeted with primroses of all colours, from white to the deepest red.

The Old Hall was divided from the road, which was not the highroad to anywhere, by a strip of garden and a laurel hedge.

The house was a long, low, plastered building, with a slated roof, ugly enough outside, until it was shaded with wreaths of virginia creeper, purple clematis, roses, and honeysuckle, but picturesque within. The entrance-hall was panelled, the ceiling supported by a heavy beam across, and it was lighted by deep-set windows on either side of the door. The front of the house was old, and upstairs the doors were low and the floors uneven. The most modern part was about a hundred years old, and its drawback lay in its northern aspect rather than its modernness.

Mr. Pelham Dale was never in one sense of the word an old man. He had none of the rooted, unalterable habits of old age. He missed, it is true, the libraries and books of his former life; he missed his corner in the reading-room at the British Museum; he missed the books borrowed from Sion College; he missed the exchange of ideas, scientific and theological, with his equals, but he wasted no time in regretting them. He set to work to learn his new surroundings with a freshness and vigour that shamed his fellow-exiles. He planned out the garden, and worked in it until he found that his unaccustomed muscles refused to accommodate themselves to the back-breaking position. He talked to the farmers and country-folk, who were ready to explain things to the Londoner; he was awake to, and interested in, all the new sensations of his fresh existence. For some time his shaken nerves would make his pulse quicken dangerously, and his breath fail when he dwelt on the *par excellence* exciting topic of his imprisonment, and the causes of it, and it was a year or two before this weakness passed away, and his family could hear him discuss the subject without anxiety for his health. But there was no anger in this excitement; it was but the consequence of an

ST. ANDREW'S, SAUSTHORPE.

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overpowering strain, the echo of the terrible anxiety that had beset him in the choice of action. His worst allusion to his persecutors was calling that persistent and mischievous weed "rabbit's parsley" "Church Association," because it hindered the gardener in his work. A name quickly caught up by the children of the household, who would announce that they had "pulled up a lot of Church Association to-day."

Sausthorpe Church had been built about forty years, and considering the period of its erection, was both convenient and pretty. It stood on rising ground, divided by the road from the Old Hall, and its spire, the only one in the neighbourhood, could be seen for miles round. The south-west winds fell on the unprotected building, roaring and howling round the church in stormy weather. Inside there was a narrow nave, and a chancel separated by a modern oak screen. The walls were whitewashed, the seats and pulpit of wood, grained and varnished, and four white-paned windows stood on each side of the nave. At the west end was a gallery, in the chancel a harmonium and forms for the school-children. Over the altar was a painting of the Crucifixion, a copy from an Italian picture, very sweet in tone and reverent in treatment. Mr. Dale was very fond of it, and constantly alluded to it in his sermons and instructions.

It was some time before Mr. Swan's health enabled him to make the improvements and alterations he had at heart, but St. Andrew's, Sausthorpe, is at the present day a very different church from what it was then. The chancel is painted; there is a fine east window, the light is subdued, and the colouring pleasant.

The character of the Lincolnshire peasant has little in common with the keen-witted, sharp-tongued Londoner. The virtues of the former are thrift and cleanliness. They come, in many cases, far before godliness, and are often unconnected with morality. In a small village where there is a resident squire and clergyman, poverty in its worst

forms is unknown. The wages are higher than in many counties, and work is generally plentiful. All the children are well shod and well fed. The very prosperity and want of contrast brings into prominence a characteristic hard-fistedness and lack of sentiment. They will not commit themselves to any emotion affecting the interests of those outside their own little household. They are positive that all the schemes for education and sanitary reform come from the gentry, and the gentry must pay, and they hold themselves aloof with a certain suspicion as to the selfish intentions of a stranger.

In former days Wesleyanism took a firm root in Lincolnshire, and the absenteeism of the clergy fostered its growth. The story is still told in many villages of one service on every other Sunday, with the bell rung when the curate rode into sight, and of his mounting as soon as it was over to go on to a neighbouring church.

There were a good many meeting-houses near Sausthorpe, the two nearest having been endowed by the wife of a former Rector of Aswardby. At the time of endowment the meeting-houses were used for a solemn preparation for church, but they have long since become entirely separate, and are called "chapels." A Lincolnshire idea, having once become established, stands a long siege before capitulating to a fresh force. There was a conviction that the church was for the "quality" and the meeting-house for the poor. The church was attended on occasions to sooth the squire or parson. In the often-quoted lines of "The Northern Farmer"—

"An' I hallus com'd to 's choorch, afoor moy Sally wur deäd,
An' 'eerd 'um a bummin' awaäy loike a buzzard clock ower my 'eäd,
An' I niver know'd whot a meänd, but I thowt a 'ad summut to saäy,
An' I thowt a said whot a owt to 'a said, an' I coomed awaäy."

It was on such a position as this that the new teaching had to make an assault. The villagers regarded a little suspiciously the zeal of the "quality" shown since Mr. Swan entered the living. The feeling was expressed by an old woman when she said, "There warn't mooch fooss about confarming in my time. But there, I saäys to my lad, you go to the confarmin', and Mr. Daäles 'ull maäke it oop to tha'."

And another time, when an old woman came to the Blessed Sacrament, she explained in an aside to one of the clergyman's family who offered her an arm, "It pleäses 'im, doän't it, luvey? Wan a coom to seä meä so often, I saäys, I 'ull goä to choorch to pleäse 'um."

Mr. Dale asked another old woman, worn out and dying, to remember him in her prayers. She told Mrs. Dale what the Rector had said, adding, "And I doos, mum, I doos. I saäys every night, Mr. Daäles is a gentleman, I saäys."

The Lincolnshire dialect was always a great source of interest to Mr. Dale. Several of the words delighted him with their expressiveness, or amused him with their quaintness. A village tea or a party—at any of the houses was, in the village phrase, "a do-ment." The spring cleaning, or preparation for a festivity, was "a rave." "I couldn't get," is a phrase common to Lincolnshire, as also to Yorkshire. When any one said they were "starved" they meant cold, when they were "pined" they were hungry. The high-road was the "rampy," and the "paäd" was a path. "Moses," the school-children said, "made the children of Israel a paäd through the sea."

"She always was a nasty child," said a mother, meaning to express that the child had a fretful, wayward temper, and "nasty" was applied in the same way to any inanimate object difficult to use or awkwardly made.

"To go abroäd," meant to leave Lincolnshire. Nottinghamshire was abroad, and for other dialects than their own

they had a hearty contempt. The lads, lasses, and bairns—"mooky bairns," if they had bespattered themselves with mud—called to each other to "coom and hear the maän tark," when an Irish tramp came through the "street," as they called the hamlet. A foggy day was "thick," very foggy, "clear thick." "Jug" and "pail" were foreign words, "pitcher" and "booket" were comprehensible. "Mysen," "hersen," "theirsen," &c., "housen," and "to boarden up" are all old terminations freely used, but the picturesque "thee" and "thou" are only heard among themselves. It will not be used in your presence, except in times of agitation. In answer to a sick child moaning out, "Mother, a'm baädly!" the mother answered, with tears, "Ah, tha 'rt very baädly, poor thing."

Not every parishioner was so obliging as the one who dismissed an argument in favour of confirmation with the words, "If you wishes it, Mrs. Däeles, it shäll be doon, it shäll be doon."

A contrary experience was told to a friend who travelled with a farmer. The latter was saying how he was churchwarden and disputed with the parson.

"I'm afraid you don't like your parson," said the other.

"Noa I don't dislike him, but whatever a saäys an whatever a doos I arlwaäys goos con*trary*," was the answer, with a clear conception of a churchwarden's duties.

A story Mr. Dale was fond of telling was of the witness from Lincolnshire puzzling the London lawyers by affirming such an event took place "joost by Snitterby feäst," and refusing any other date. The simple explanation being that it happened on Snitterby fair, a fair in many parts of the county being a feast or feäst.

A little Blenheim spaniel puppy, small and silky, barked at a man coming into the garden of the Old Häll, who retorted at it good-naturedly, "Well, you're a fine dog to war a mäan." The same little creature was said to be as

"peärt as owt," and "foossy," which meant as lively as anything and fussy. A favourite animal was "an owd cade," or an old pet. A "cade laämb" was suggested as a better pet than a dog, because when you were tired of him you could eät him.

The treasures in the Christmas crackers were exclaimed over by the children, "Eh, I've gotten a ring," or, as one small boy remarked, "Aw've gotten a booket."

The broad dialect sounded strange in the mouths of very small children, but the tone and expressions suited the labourer in both aptness and ruggedness.

The farmers soon became staunch supporters and friends, and there gradually grew up a friendly feeling between parson and villagers. If they did not attend the daily service, and indeed their duties would not permit this, they, as their suspicion of a stranger lessened, expressed their satisfaction that they were prayed for, and declared that if the Rector were away or ill they missed the sound of the bells.

Some, especially those ill or in sorrow, came to the week-day Celebrations from time to time, and one, suffering from a slow, wasting disease, when her strength no longer permitted her to do this, asked Mr. Dale for a book, that when the bell rang she might join them in prayer. Some simply-worded devotions were given her, and regularly used during the last months of her life. It became also a custom for the churchings to take place before the Early Celebrations, and for the woman to receive the Blessed Sacrament.

This, however, came gradually, was indeed the fruit of his teaching. He considered himself bound by his ordination vows never to omit Matins or Evensong; if he were ill or travelling, he read the office to himself. And this and other consistent practising what he preached weighed greatly in his favour with the observant and somewhat suspicious Lincolnshire peasant.

At first a diminished income and the expenses of the move made self-denial in the matter of books and papers necessary. To any one with narrower tastes and fewer occupations the dulness of the country evenings would have been overpowering. For some time before the books were unpacked, the only modern literature at hand was a copy of the *Saturday Review*, which was said to be learnt by heart in the intervals of arranging the furniture. The story of "Brer Rabbit," reviewed therein, became a favourite subject of quotation.

In this year began his correspondence with a friend whom later he called his playfellow, from Mrs. Dale's habit of asking "What are you playing at now?" when she saw them occupied with microscope or dictionaries, tools or chemicals. These letters contain an account of the pursuits and occupations of the quiet country existence of the next eleven years. He writes on October 1, 1881, as follows:—

My Dear Miss Staveley,—Yesterday Miss Naesmith's box arrived. I have written to her to thank her for the books. This present of hers I shall much value, and have put it in the place of honour; but as I already possess a copy, which we used together, I cannot do better than send you mine, asking your acceptance of it, and believing you will value it the more that it has my marks of work on it. I have to thank you too for your own work, which will prove of great use to me in sermons and addresses. My wife thinks your book will not be beyond her capacity, although she utterly declines to look at anything which contains Hebrew character. I am much delighted with the volume of the Bishop's Commentary. . . .

We had a delightful harvest festival, the church full of people, and twenty-four candles on the altar. We have made a re-table, covered with red velvet. I had to contrive and Frederick to do the sawing, for I am not up to any work just now. I have a bad cold, caught in returning from Mavis Enderby (a meeting of Sunday-school teachers), and cannot "get shut" of it.

We all send love.—Very faithfully yours,

T. PELHAM DALE.

October 24, 1881.

I fear I have left your last letter unanswered while preparing a second writing for you. . . .

I send you the draft of a paper I have prepared, on which I want your opinion. Is it not wanted in the present state of things as regards science?[1] I think it would do for my friends the literary Churchmen, and I have written it with a view to them. Incidentally it contains the arguments from the Serpent's place in nature stated in full. This works out most remarkably, as I think you will admit. There is plenty of blank space for any notes you may make.

We have hung your frames, and very well they look, but I resisted a long time, as one's own pictures always make one long to have another touch at them, and I tried to persuade the ladies not to have them, but some others; but, as Sam Slick says, "Though, Squire, the men hold the rein, the women always tell 'em which

[1] When certain scientific men have declared a conviction that in] roofs drawn from physical science would be found some of the chief means by which the claims of Scripture to a supernatural origin would receive its most complete refutation.—ED.

way to drive," and so it proved. We have hung the sunset view of "Partney," my version of "Chill October," *i.e.*, a reach in the Thames with a barge, and the Old Bridge over the Don at Aberdeen, and two oils. They certainly cover a dead wall space which wanted covering.

Here is a description of himself and his family in their new surroundings, taken from another letter of 1881 :—

The box arrived yesterday, and if you had seen us unpacking, you would have laughed. The box arrived just before Evensong, and afterwards we all went into the back-kitchen, where it was deposited, and I proceeded to operate with the cold chisel and hammer, all the children round me. As the different articles came to light with the names on them, the excitement increased until the bottom of the box was reached. Frank, whose present turned up towards the end of the ceremony, was at first rather out of spirits, but when the hammer and nails came out, his delight was very great, and he produced the nails this morning in two old matchboxes, and was duly commended for his care.

I have so much to answer in your letters, and to-day being a saint's day, have so little time to answer them that I must defer them to another post, for I am to go into Spilsby this afternoon to get ready for our tea-party amongst the mothers, so this will have to be continued in my next.

You have in both letters opened questions of the greatest interest. I shall put the quotation from

Measure for Measure into the papers *in extenso.* I think, however, if my recollection serves me, that it is somewhere quoted nearly in the form I wrote it. I imagine that Shakespere soars so above other poets that it is hardly plagiarism to take his words and modify them.

By no means must you bind the "Polyglot." I pride myself on keeping my books in good condition, and though of course it will show honest wear, I do not think it will come to pieces with me. Perhaps you will say that my library is not in very good condition, but remember, my books all were in the fire at Amen Corner thirty years ago, and I have had but little to spend in binding them, so they remain as they were, but the acid smoke spoilt the leather. I must also thank you very much for the album, which is more than good enough for the sketches it will contain.

I have got Dr. Blaney's "Jeremiah." I bought it for 1s. at a bookstall in London one day in one of the slums. In the same way I got for 2s. Schulten's Originæ Hebraice bound. It is mispaged in the binding, but my copy has extra leaves.

Thank you very much for the annotations in the margin of the draft. It is just what I wanted. As to that *irrelevant* paper about insect comparative anatomy, I am like the farmer who wanted *curaçoa* in a mug. You make my fingers itch to handle the forceps and dissecting needle.

Nov. '81 (?).

I have more than once tried to begin a detailed answer to some of your questions, and spent a whole

morning over Matt. xxvii. 9, but only with the result of asking more questions than I could conveniently answer. I carefully compared Matt. xxvii. 9 with the Greek of Zech. xi. 13, the result being to show not only how remarkably Matthew differs from Zechariah, but also that there is a strange reading in the LXX. in regard of the word אדר, which is a mysterious word,[1] only occ. [besides at] Micah ii., and giving rise to another LXX. difficult reading. I was, moreover, interrupted by a visit from our friend from Eastville. I asked him and Mrs. Stretton to come over and see us, which he did, and stayed the night of Tuesday last, taking home his books with him on Wednesday. We had a long talk on serpents and ecclesiastical matters generally. I gave him the pamphlet as an addition. . . .

I have put down a specimen of the paper you sent me on the drawing-board, but I have not had a brush in my hand since you left us. The truth is that I am again ill. This time a disagreeable pain in the side and left shoulder, which may be indigestion or rheumatism, and makes me feel rather unwell. This constant recurrence of one ailment after another, all of them too marked not to compel attention, yet at the same time not enough to lay me by altogether, is disheartening. I must not write more, but as soon as I feel a little better I shall go at the Hebrew again and send results. In the meantime all letters will be thankfully received — irrelevant matter about insects' mouths,

[1] Translated (A.V.) Zech. xi. 13, a "*goodly* price"; (marg.) "*lit.* the magnificence of price."—Micah ii. 8, "ye pull off *the robe*."

fanciful facts touching feathers, and other trifles of the same sort. The household has gone out to Spilsby with Sally, but nevertheless would be exceedingly angry if I did not send loves.

I mean of course that they would not have missed the opportunity, for you won all their hearts, and they consider you a kind of fairy godmother.

Sally was the first horse, an excessively bony Rosinante sort of steed, that no amount of food would fatten, and of whom the younger members of the family were always ashamed. Elsie, the collie, was having the reward of her loyalty in the constant companionship of her master, both indoors and out. She fell into sin on a poultry-yard being added to the family possessions, but it was hard to persuade her master of her guilt. He argued that the chicken taken out of her mouth had been hurt by the cat and retrieved by Elsie out of pure pity; but the incident was repeated too often, and she was beaten (with a handkerchief) for her crimes. She lived for some years, and finally died in her master's study, and was buried in the garden under a daffodil-planted mound. She was never replaced. Topsy, the cat, perseveringly attempted to take her old enemy's place, and had it explained gravely to her that Elsie had been promised she should have no successor. In spite of that, Topsy secured many a snooze in the arm-chair. Though Bruce, Elsie's father, was not Mr. Dale's particular property, he was a dog who took possession of every one in his handsome, gentlemanly way, and went into the study whenever he wished. He outlived his daughter by a short time, and was almost as great a favourite as she had been, and finally he was buried by her side. Bruce, however, was only a visitor in 1881, and Elsie's reign was undivided for a short time

In December of 1881 Mr. Dale writes :—

I have read through the first two volumes of *your* book.[1] The argument remains unaffected, even though the corpuscular theory of light is now discarded, and the undulatory hypothesis has taken its place. Yet all he says remain true even there. The rectilinear propagation of light, however, still remains a mystery; nor is it much cleared up by the mystery of the similar rectilinear propagation of sound.

I am likely to make my investigations into the science of Scripture practically useful. I am to give our next Ruridecanal meeting a paper on Scripture and Science. The small infidelity of the towns filters into our village communities, and we have, of course, the outcome of unbelief in a deterioration of morals, which we see in detail, not in mass, as in large communities.

Your book has helped, and will help me much. I am now reading it through, but I shall turn back again and re-read the passages which bear upon my own particular researches, which are not a few. There is one point which strikes me much. He shows that many of our scientific terms are but truisms, *e.g.*, quantity of matter = weight of substance; that is, as he illustrates it—platinum is twice as heavy as silver, because it contains twice as much matter in the same bulk, which is but another form of the scientific statement that the specific gravity of platinum is double that of silver. . . .

[1] "Proofs and Illustrations of the Attributes of God, from the Facts and Laws of the Physical Universe." By John MacCulloch, M.D. In 3 vols. 1837.

Your parcel has not yet arrived at Spilsby Station, but Emily and her friends—the four females, as Master Cyril called them—have gone into Spilsby to-day, and if they come out before post, I may be able to put the result in this letter. With regard to the carving, had you not better come and do it here in Lent? You will then, if God gives me the strength, have daily services, and at least one Celebration in the week, and for recreation the work for the decoration of His Sanctuary. It will be a great pleasure to us to see you. My wife sends her love.

The study at Sausthorpe, though the exclusive property of the master of the house, was by no means sacred from intrusion. If any one wanted to know anything, they went there to ask for information; if they wanted to work at wood-carving, carpentering, book-binding, or any occupation unsuited to the other sitting-rooms, they begged accommodation in a corner of the study. That one room played many parts. The bookcases and writing-table were filled with books and papers, theological, scientific, mathematical. The latest indulgence in logarithms lay open, supported, perhaps, by a volume of the Polyglot, and kept steady by a temporary inmate—a book from the lending-library, which might represent, with its fellows, many modern phases of thought and opinion. A controversial book that kept the faculties on the watch for retort or slip was always a favourite. The microscope, neither a modern one nor altogether satisfactory, considering the work required of it, stood in the window with its implements round it. A small grindstone had the other ledge. An electric battery, with all its glass jars and wires, beautiful chemical scales in their case, carpenters' tools, and

wood filled cupboards and tables, and sometimes a strong chemical odour from some of the ingredients kept in a large press, pervaded the room.

It was not a very tidy place, the study. His "playfellow," apologising to Dean Burgon for having as yet seen only the outside of a pamphlet sent to her by him, wrote:—"Mr. Dale carried it straight off to the study, scratched a hole in the papers on the writing-table, and buried it, and I am only waiting till his back is turned to go and dig it out." He himself had an impression that he could lay his hand on anything he wished *if* no other person had touched the confusion; therefore everything was left by order undisturbed; the dusting and cleaning were in the hands of an old servant who understood her master's ways.

The value of the chemical apparatus was very trifling; much of it was simple contrivance. Never in all his life did Mr. Pelham Dale find himself free to spend money on his favourite pursuits; he was restricted to shillings when he needed pounds. The day when he was to have what he wanted was always in the future, yet with his limited possessions he did more than many with perfect apparatus. He indulged himself in the gratification of "smelling the tarts," he often said, when he looked through an enticing catalogue, or in town had a view of the books or instruments he could not yet afford.

In a large household of men and women, boys and girls, there was a great variety of interests and amusements brought to the study, to be shared by their father or grandfather. Work and lessons of all kinds were explained and discussed, and sometimes perhaps learnt by him. As, for example, when one son, lately arrived from India, brought in the books from which he was learning Persian, the father seized on them, and a few days after was found

helping his son over some difficulty in his Persian grammar. Another time there was the interest with which he followed the fortification and defence studied by his soldier son, until the latter declared that his father would easily pass "the examination." He amused himself at this time by imaginary attacks and defence all along the country-roads, his son hearing his tactics and describing his in return.

Rabbit-hutches, hen-coops, chicken-runs were planned or made in the study. He stopped the leak in the incubator, and so arranged the thermometer that it could be consulted without cooling the eggs. The chickens were put to dry by his fire. The wood-carving was submitted to him in its various stages, and the more ambitious designers were taught by him to draw plans and sections. There was no pursuit or project in which he did not take a part; and this from genuine interest and sympathy, not from a desire to influence or guide. His influence came from his own self-denying affectionate nature, with the spiritual devotion that pervaded all his character. He was never harsh nor ready to pronounce anything wrong from prejudice only, and had such a deep belief in others acting as he did himself, conscientiously and uprightly, such a ready respect for their opinions, which he would try to see from the propounder's point of view, that his arguments never became bitter or personal.

This is naturally but a faint sketch of what he was in his home; the troubles and sorrows, the pleasure and joys, of such a life are sacred; but he who at the end of threescore years is the friend as well as the father, the lover and husband always, whose life is open, who can face the world without faltering, who has served God with singleness of heart and glad devotion, has come through the toil and smoke of the battle to victory and peace.

He joined a drawing society in these years of greater leisure, and many of his best pieces of colour were shown

at amateur exhibitions, and he welcomed the criticisms on them with an enjoyment that was characteristic of him. He by no means over-valued his own work, but in painting, as in other things, he loved to analyse and to find where he was strong and where weak, why this was easier than that, how far his sight or memory was reliable.

He writes in better spirits and health in the beginning of 1882.

January 9, 1882.

With regard to your Hebrew question, may I confess that I have been rather idle lately, perhaps because of the necessity of looking a little closer to out-of-door work than I had been doing, and the preparation of the wash-house as a carpenter's shop, which is now advancing towards completion, but I have carefully treasured up all your letters, and hope, as soon as I can do so, to look up this suggestion as to the use of the word ערום [1] as applied to the serpent, for it is very suggestive. I have also been painting a good deal lately. I have found out a modification in laying the ground tints, which makes the colouring much brighter and clearer than any other method of which I am master. This, like a new toy, has occupied the daylight, and I have unfortunately not been well enough to waste the midnight oil.

We are looking forward with great delight to our proposed trip. My wife, as you know, has never been out of the United Kingdom, and I have only been to Germany, all I have seen being Brussels, Cologne,

[1] The question was as to a possible significance in the use of ערום in Genesis ii. 25 and iii. 1—"They were both *naked*." A.V.—"The serpent was . . . subtil." The pointing differs.

VIEW FROM THE STELLA D'ORO, PADUA.

and Halberstadt; so you see I really shall be as strange as she will. To me it will be like a glimpse of a new world. My wife sends her love.

The first winter in Lincolnshire was a mild one, contrasting with the heavy snowstorm which had greeted him the year before when he came out of prison. For that climate in its most frequent mood, however, an outhouse proved too cold and draughty for a workshop.

A great incentive to sketching came in 1882. A present, in the shape of a sum of money for a trip abroad, was made him by a relation. It is of this he writes in the above letter.

The husband and wife went on their trip in the spring—a second honeymoon, he said. They went through France into Italy and back by the Rhine. They stopped at Chambery, and had their first clear view of mountain scenery. They spent a Sunday there, and heard in a little church a very simple and impressive sermon by the curé on the subject of the Good Shepherd. They went through the Mont Cenis Tunnel into Italy, and saw Milan, Padua, and Venice. This last fascinated them both. The beautiful buildings, with their reflections in the water, the bright-sailed boats, the gondolas, and the narrow ways, all satisfied their expectations, and the hasty sketches taken at the time gave Mr. Dale occupation in his Lincolnshire home in reproducing the sunny scenes they recalled.

This pleasurable trip was a rest to the mind as well as a change; it supplied subjects of thought and conversation, and by its intervention put the old troubles into the background, giving not less interest, but a calmer consideration of the past battle, still seeing the conflict, but feeling the wounds less.

A letter written the June after his return suggests an interesting subject to his correspondent that also gives an

insight into his method of working out sermons and instructions :—

June 30, 1882.

You say that it is a charity to send you a letter. It has struck me that you will take an interest in a matter which has rather occupied me of late. I have long had in my mind to investigate the bearing of the symbols of the Book of Revelations on the Old Testament ritual. It seems to me that as lights, vestments, and, above all, incense, play such an important part in this book, that a study would lead one to fruitful sources of instruction in regard to ritual controversies. Thus, to take the first of these, Lights. The candlestick not only meets us in Rev. i. 12 as the groundwork of the vision, but also we find that chap. xi. 4 incorporates Zech. iv. 2, &c., and so of others, as, *e.g.*, vestments in the ποδήρη of our Lord, i. 13, and the golden girdle, and then in the twelve precious stones of foundation, and so on. I do not think that this would be simply a curious object of research, but would also be profitable from the veins of thought it would be sure to strike in meditation. Hence, I would propose this, that we should both take this as a subject of study, and exchange ideas. Afterwards it might be possible to print, but I should look to ground upon it certain lectures and sermons for the good of my people here. That this need be by no means far-fetched, we may satisfy ourselves when we observe that our Lord appears in Matt. v. 15, Luke viii. 16, xi. 33, as using this figure, especially when we remember that Matt. v. 15 stands at the head of our

offertory sentences, and notice that in Luke xi. 33, Matt. v. 15, it is *the* candlestick in the original, while in Luke viii. it is without the article. Then, again, if we turn to the Hebrew מנורה,[1] which is the equivalent, we find at Exod. xxv. 31, &c., chaps. xxxv., xxxvii., xxxix, xl., &c., even 2 Kings iv. 10, a meaning which is at every point suggestive.

I will just give you a sketch of a possible sermon on 2 Kings iv. 10. The Shunammite and her husband are plain country-people at a time when religion is at a low ebb as far as the nation is concerned, but God then sends them a prophet, and the simple furniture of the prophet's chamber answers all the purpose of the temple itself, with its candlestick, which was made of a talent of gold.

Now I hope I have shown you that the text "seven golden candlesticks" is suggestive; out of it enough matter whether for doctrine or meditation to be found, and that sufficient for a volume of sermons. And yet this is but touching the tops of things only. It will therefore only be necessary to read with this in view as the pivot on which one's meditation may turn. I am, I find, rather inclined to be idle, which, now my health is so much better, I ought not to give way to. Perhaps, if I make you the depositary of my notes, I may be stirred up to more systematic work.

His correspondent's answer to this contained the following suggestions and questions:—

Are these "twelve precious stones *of foundation*" the twelve stones set in the midst of Jordan where the

[1] Candlestick.

feet of the Priests stood? (and twelve oxen on which the sea *stood?*); and if so, is there not some such difference between the "*stones*" and the "*precious* stones" as between the Shunamite's humble chamber with its "*candlestick*" and the "*golden* candlestick" with its surroundings, of St. John? Which is, I suppose, much the same as the difference between earth and heaven?

I wonder, too, whether there is any such progress from the Presence dwelling in—(1.) The Burning Bush; (2.) The Pillar of Fire (especially Exod. xiv. 19, Isa. lxiii. 9); (3.) Burning Lamp (Gen. xv. 17, *Flame of Fire?*); (4.) Candlestick, Exod. xxv. up to (5.) Candlestick of Revelations.

Can a candle *put into* a *candlestick* have any such meaning as the Incarnation? or is my idea of a "candlestick" all wrong? I cannot remember more than the shape of it in that old Roman sculpture where the seven-branched candelabrum of the Jews is carried in triumphal procession.

Such a discussion as this would, as he said, give him thought for many sermons and much study. Every Hebrew word was full of meaning, and an analysis of such symbolism led from thought to thought. About July 13, 1882—

Our subject (he writes) is, as you say, a very wide one indeed; but then so is all Scripture symbolism and prophecy; indeed it is illimitable. But you, as a naturalist, have no right to be surprised at all this. What is Divine is infinite, and symbolism is the flower-

garden of Holy Scripture. However, I imagine that here also classification and limitation of the possible field of view may help us, and hence my proposal to look upon this matter as bearing upon the symbolism of worship in the Catholic Church. I cannot say, however, that I have made any progress, but the reading has led me over some interesting ground already. I had not thought of the twelve stones of Jordan nor of the twelve oxen under the brazen sea, but there is a harmony here also which will work out if one seeks for it. I have myself no good Commentary on the Revelations, only a book called "The Gate of Prophecy," written by W. Galloway, a personal friend and a very strong Protestant. Nevertheless he sees in the garment "down to the foot" an allusion to the priestly and seamless robe, as I find do other expositors, from reading the articles in Smith's Dictionary. It is also curious that the stole of the Western Church, worn crosswise and then passed through the girdle of the alb, should come so close to the descriptions in the Revelations of our Lord's girdle, which is golden and about the breast. But these allusions are just those which the Puritan party never will see, and the reason is that they more and more set their faces against the idea of a priest. This, no doubt, results from the position of Dissent in this country and its alliance with Republicanism. The Catholic system is fatal to the claims of the Dissenting minister, who repudiates ordination altogether. Hence the dislike of Puritans within and their allies without the Church to Ritualism. However, I must not go farther in this to-day.

Mr. Pelham Dale's letters seldom keep closely to one subject. Religion, science, gardening, family and village news are all touched upon. It was the same with his conversation. Never would he allow that religion could be divorced from science, or that both were not to be recognised in daily life. He showed by example that religious expressions and thoughts need not be kept for one day in the week, or spoken in a tone of their own, and that science in its simpler expressions was above the comprehension of none. A friend recalls how the whole family went across from the house to the church for Evensong. The service over, the children, his grandchildren, raced home to the "brick-room," so called because of its brick floor, where they had left their pipes and a basin of soapsuds. By the time he reached the garden-gate, they were blowing bubbles from the window, and when the rest of the family came up, he was standing outside on the gravel, grey-haired, tall and reverend, in biretta and long straight black cassock, taking his turn at the pipe with the keenest enjoyment, pleased when he sent off a fine specimen, and pointing out and discussing the "Newton's rings" in the bubbles floating round them.

A letter written by his "playfellow" about this time, and now lost, contains an account of a characteristic Sausthorpe day, beginning at breakfast-time with his eager "Did you notice the psalm this morning? Did you see that?"—Here followed a lesson interrupted by a call to order from Mrs. Dale. They were to put away the book and attend to breakfast, which they did till her attention could be ingeniously diverted and the Psalter reproduced under the table. After which they were given up as incorrigible. Thence they became two reasoning cats of the future, much exercised by remains of man, chiefly as to his mode of progression. Evidently not "on all fours—hinder limbs prolonged as in the seal. Yes, and chief burrows always

in the neighbourhood of water. Amphibious certainly." By the time breakfast was over, the hearthrug passed, and the hall mat reached, the discussion had somehow become one on mutual recognition in the future, with the question of alteration in age and growth in the friend left longest upon earth. This lasted during a slow progress up the stairs to the two doors, where they parted.

And as science and religion were not with him divided, so religion and common life were so closely united that he would often in conversation almost startle his hearer by some simple illustration or allusion which connected things unseen with those most familiar in daily life. Another reminiscence is of a conversation concerning appeal to angels in times of difficulty. A story was told him of how such an appeal had apparently received a very remarkable, prompt, and most gracious response. "Well, it might be so. We cannot tell. It may be that the angel did hear and did do what she asked. But she had no right to address him without permission. It was bad manners. How did she know how he might be occupied?"

"Manners" were indeed with him more real than conventional. One day after Matins he came in to breakfast without noticing any one. His "playfellow" said, "You have not greeted me this morning." "Not greeted you! Have I not just said, 'The Lord be with you'? And did not you answer, 'And with thy spirit'?"

July 22, 1882.

I am sorry to hear you had to go off so suddenly. I hope it does not mean a long bout of nursing. We, you know, have had rather a sick household in C.'s illness, but she is improving rapidly, and none of the others have sickened as yet. We have showed Miss Naesmyth all our lions, which, especially the hills, she

considers tame. She also greatly distressed our feelings by admitting that she considered our efforts in gardening were elementary and our method of planting promiscuous! Nor did she think our method of putting a plant into the ground, and that if it grew it grew, and if it didn't let it alone, high horticultural art. She has given you my message as to the "Banner of Faith." I am sure such a book as I meditate would be of the greatest service, and would be very popular. Illustrations of Collects, Epistles, and Gospels, doctrinal, historical, and narrative, would be a great help for our mission and children's services. I often tell the history of Hilarion, the boy martyr, in the time of Diocletian, of the forty martyrs on the ice; but my stock is limited, and I have now no means of getting fresh histories of the kind unless they turn up by accident. I have, for example, looked out for St. Anthony's sermon to the fishes, but I believe I was unsuccessful, as I attributed it to St. Anthony the monk, not him of Padua. There must be abundance of material for all this, and it only requires careful selection and editing. I generally use your Gospels and Epistles, but though I seldom fail of finding something suggestive in them, it is from the nature of the case doctrinal, and I am inclined from my experience to believe that what we want is illustration to enforce the doctrine. Hence in mediæval times the use of legends of saints as the book for reading in the refectory, *i.e.*, biography and history suited to the taste of the age. Some of these legends are allegories taken seriously, as, for example, that St. Anthony's tongue remained uncorrupted after his death. I hope Miss

Naesmyth has enjoyed her visit. I know I have; but I am sorry that our little hopes of gaiety have been blighted by C.'s illness. However, the loss cannot have been very serious in our out-of-the-way village.

In August, Sally, the horse, was replaced by Jenny, a pretty little Welsh pony, with a dog-cart to suit her. Jenny's mistress wished to find her a good home, and offered pony and cart to Mr. Pelham Dale through Miss Staveley.

A letter dated August 28, 1882, after discussing Jenny's railway journey, continues—

I confess to terrible idleness both in Hebrew and drawing, but the latter is just beginning to come on again, and I am hard at work on S. Giorgio Maggiore, and have made a sketch for a picture of Santa Maria della Salute, to be exhibited, if it comes out as well as I hope it will, at our Society. We are a little out of spirits on account of the unfavourable weather for the harvest. I can send you another volume of ——, or rather a supplement, a still larger book than the other, and filled with the same sort of stuff. When you have done with the first, send it to Miss Naesmyth; we were talking about it, and I think she will like to see it.

I will send you some Hebrew soon, but I shall have to write again, so defer it for the present.

The transmission of Jenny and the cart takes up the first part of a letter of August 31st, which continues—

With regard to other matters, I have, as I wrote to you, been very idle. The wedding journey rather knocked me up, and I have had the disagreeable whistling

in the ears, which took off so much of my pleasure in the Continental trip, but I know better now how to treat myself.

The sketch of S. Giorgio Maggiore came out so successfully that I have kept it in the original state as a sketch. The sky is in the blue part painted with the pure ultramarine you gave me. Of course it is too precious to use when other colours will do, and so French blue does for mixed tones.

I think I can understand why religion of the style of ——'s book should take. It is vulgar, and so suits the taste of vulgar people, and —— is vul-l-g-g-ar. Next, it is easy. As Mozeley says in his "Reminiscences," you are quite sure for yourself, and condemn all others, especially those you do not like. This is the bad side, then; on the good side it lays hold of a great principle, to know nothing but Jesus Christ, as indeed St. Paul did; but St. Paul was a Catholic, and added, "and Him crucified." None of us, when it comes to the point, relish the crucifixion of ourselves to the world.

It was in the autumn of this year that the Rectory of Aswardby was added to that of Sausthorpe by Mr. Swan. Aswardby was a small chapelry, with a parish of between forty and fifty people, which was on the west boundary of Sausthorpe parish. St. Helen's, Aswardby, is a mile from St. Andrew's, Sausthorpe. The little church of St. Helen's just held five big pews, and a three-decker with a sounding-board, the whole hideous with white paint and decaying with dry-rot. The building was put into the hands of an architect by Mr. Swan, and was reseated so as to make the most of the small space; the pulpit was cleared away,

the walls and reredos painted, and a handsome altar-cloth and sanctuary carpet made the little church as fit for Divine service as it had been unsuitable before. The addition more than doubled the value of the living, and brought the population of the parish up to two hundred souls.

At this time the walk to Aswardby was taken easily by the Rector; afterwards he drove, not from dread of the fatigue, but because he became very sensitive to change of temperature, and found that the chill of the church, when he was heated by walking, invariably affected him.

Sausthorpe church was lighted with lamps, so as to enable evening service to be held there—an unusual luxury in Lincolnshire at that time. Aswardby, when both churches were in use—for first one was put in proper repair and decorated and then the other—had an Early Celebration once a month, and Matins and Choral Celebration on another Sunday, the only Sunday on which afternoon service was not held there. Excepting when it was Aswardby Sunday, the services at Sausthorpe were Early Celebration, Matins, sermon and Choral Celebration, and Evensong. On Saints' days and Thursday there was an Early Celebration, and on the former a short service and catechising for the school-children at noon. Matins and Evensong were said daily; in Lent and Advent there were extra instructions and meditations. In the country, as in the town, Mr. Pelham Dale neither spared himself nor grudged his labour. Such labour has not the incentive in a small country village it finds in a town. There are always the same people to deal with—the very few who come gladly, the many who seem indifferent. Often a man who works hard in the town, where, to a certain extent, he sees the fruit of his labours, drops into impatience, and from impatience into hopeless-ness, when confronted with the slow indifferentism of a village community. Gradually the services lessen, and the

works die out, because the people don't care. But though Mr. Dale blamed himself somewhat unfairly for the small success of his labours, he never ceased them, or ceased to increase them, and, after all, he never knew in his lifetime how much his people respected and trusted him. His death broke down the villagers' unemotional reserve, and they spoke of him with a love and respect he hardly hoped to win.

CHAPTER XX.

HEBREW STUDIES.

For the present chapter the Editor is indebted to the friend to whom so many of Mr. Dale's letters are addressed.

The materials for the account which I am asked to give of Mr. Dale in connection with his Hebrew studies consist chiefly of an uncompleted work on the "Days of Creation," upon which he was engaged at the time of his death; of his Commentary on the Book of Ecclesiastes, published in 1873, and now out of print; and of piles of undated and frequently fragmentary manuscripts. These latter include a considerable body of notes on the Book of Job, intended for publication, but never finally prepared for the press: but the mass of the papers are careful analyses of portions of Holy Scripture, and results of these analyses, sometimes in the form of notes for sermons, sometimes of whole lectures or addresses.

Lastly, among materials may be counted much personal intercourse, patient instruction, and the privilege of free admission to the little room in which his studies were daily pursued, and pursued with a most generous regard to the craving for "crumbs" of the sitter-by—a craving usually responded to by a hand held out with half the loaf in it.

He never allowed himself to be spoken of as a Hebrew scholar, but he *loved* his Hebrew studies. My own impression is that "Philology" had no place in him whatever; his love was for "The Oracles of God," and for every word that let in more of the light from those oracles upon him.

With all his exceeding gentleness, he was apt to be severe on the teaching from a book unread except in a version, and I find among a pile of loose sheets a fragment of, apparently, a paper for a Ruridecanal meeting, containing the words, "I am sure, from experience, that even a smattering of Hebrew is a very valuable adjunct to a priest's stock of knowledge. If a little knowledge is a dangerous thing, crass ignorance is still more so, and especially on a subject so important as the right understanding of the Oracles of God." Speaking of a young friend of mine just entering Holy Orders, and personally unknown to him, he said, "Give him my fatherly and priestly love, and tell him to keep up his Hebrew, and, at the least, never to preach without looking out his text in the original."

The Commentary on Ecclesiastes was the result of years of labour. It consists of two principal parts: First, an absolutely literal translation of every word in its own order. To this notes are attached, pointing out the construction of the sentences, the grammatical peculiarities of the book, and its special terminology. The sense of difficult passages is thus sought in a microscopic attention to the grammar of the writer, and a minute and careful analysis of every form and expression he uses. In all this work, as has been

said, the spirit was not that of the philologist nor of the critic, rather that of the devout naturalist, to whom every detail of creation is a revelation of the Creator. He was fond of referring to a passage in one of his most favourite books, Sewell's "Microscope of the New Testament," to the effect that irresistible proof of the inspiration of Holy Scripture is to be drawn from the microscopic examination of every word and every letter. In Mr. Dale's words, "Apply the strongest power, examine the minutest parts, and you only bring out more and more texture. Put a needle in the microscope, you get no texture; but put a gnat's sting, and the more you magnify, the more detail and finish you get. So in the Bible, as compared with other books."[1]

Secondly, this is a free translation or paraphrase, based on the results of these examinations, and which aims at rendering "idea for idea rather than word for word, and gives the meaning which on the whole seems most probable as squaring best with the context." This paraphrase, somewhat of the nature of an explanatory commentary, represents as no literal translation could the equivoques and alliterations, which, under a microscopic examination, are by no means without their value.

A characteristic caution is given by the writer to the effect that "after all, this only represents the meaning the commentator thinks most probable, and he may be quite wrong and altogether mistaken. Such a version

[1] It is not my office to speak at all of Mr. Dale's study of the New Testament, but his Greek notes are to the full as numerous as the Hebrew, perhaps even more so.

is, after all, a Targum—in other words, a well-meaning attempt at explanation with some amplifications of the sacred text."

It was rarely that (at least in private) he gave teaching without some such check as this, but the humility and reverence which prompted it were best marked in the exceeding labour which he bestowed on the subject before venturing to teach. Fifteen times he had gone over the work on Ecclesiastes word by word; and on my first introduction to it one Lent, during which he patiently took me through it, he more than once lamented that, while there were still many difficulties which he had not been able to clear to his own satisfaction, there was *one word* with which he had not done the best he could have done—one word he had worked out too late for printing.

The great value he attached to the version of the LXX., with his close investigation of its peculiar renderings, is a marked feature of the book, and his reasons for this are given at length in the Introduction. The authorship of Ecclesiastes, and the design and method of the book, are also here discussed.

However low a view Mr. Dale may have taken of the results of his own "smattering of Hebrew," it was by no means shared by his late Bishop, Dr. Christopher Wordsworth, who, when Mr. Dale's son mentioned that he had been so pleased to find that Delitsch had noticed his Commentary, said, "Was your father pleased? Ah! he is a scholar, and very humble."

It is impossible to convey the impression which, with the book in hand, he gave of its living power. Eye,

voice, gesture—as he read he *was* Koheleth. The vanity of the world, the cruel experiences of misused blessings seemed to press upon him, even while with the Preacher he looked through it all to the clearly seen "Conclusion of the whole matter." He could sometimes break out in his own words with—well—a very free translation; but it seemed to be the living cry of the man "too wise by half," סכל—the wise fool—the fool which the Wise Man knew himself to be.[1]

The Commentary being now somewhat difficult to obtain, a few lines from the Introduction may perhaps be given here, to show the view taken of Ecclesiastes.

"The design of the book is no other than argumentatively to work out the concluding aphorism of the whole: 'Fear God and keep His commandments, for *this* is the whole problem of humanity.' This truth is never for a moment lost sight of, not even in those passages which sound most sceptical or Epicurean. We may compare this marvellous book to an overture, and say that this truth is its subject. This overture, however, is written in a minor key; it is almost always plaintive; sometimes it descends to what sounds like absolute discord; but this subject floats through its wildest and strangest melodies, resolves its harshest discords, connects its most erratic wanderings. Koheleth is a perfect master of sarcasm. A certain grim and bitter yet grave and holy satire runs through his book. He makes his readers think whether they will or no. For this purpose

[1] Mr. Dale was fond of pointing out the delicate discrimination of the several species of fools, as shown by the various words used for them in this book by the Wise Man.

he sometimes descends to plays upon words, equivoques, alliterations, possibly also proverbs in ordinary circulation. He certainly writes in the 'vulgar tongue.' But these equivoques always help the sense. If Koheleth appears in the guise of a popular preacher, he never loses sight of the moralist and philosopher. His sermon, for such we believe it to be, will bear comparison with another wonderful sermon found in Holy Scripture, with which it has some striking points of resemblance, and yet how wonderfully different!"

What is said above of Koheleth as using "the vulgar tongue" was characteristic of Mr. Dale's own pastoral work, and the expression was not seldom on his lips—"Ah! I shall translate that into the vulgar tongue for my people!" In ordinary conversation, even when intent on teaching, he often seemed quite unable to realise that others might know less than himself, and would go eagerly on, talking hopelessly above the head of his hearer; yet when, as at Sausthorpe, he addressed a congregation of simple and unlearned folk, nothing could exceed the simplicity both of his teaching and of his language.

One old Lincolnshire labourer, after hearing his two sons preach, said apologetically to Mrs. Dale, "You'll excuse me, mum, but I do like the old gentleman's sarmins better than the young ones—you see he arn't so high-larnt."

But these simple and unwritten sermons were indeed the translation into the vulgar tongue of many a learned treatise. I believe he never preached upon a text, certainly not in his later years, without having carefully

examined or re-examined the original. Sometimes, however simply presented, the result of this labour was an over-abundance of material. His admiring parishioner might have been somewhat surprised (had he understood it) to hear the remonstrance of one of the "high-larnt" sons on coming out of church: "Father, why did you preach fifteen sermons to-day?" "I didn't." "You said" (with one finger put down to count) "so and so—I shall make a sermon out of that." "Ah! well—yes—yes, that will make a sermon." "And you said" (another finger down), "so and so—I shall make a sermon out of that." "Well, yes, that is a sermon." And I have the authority of the son for saying that he counted out fifteen fingers and proved his charge.

An example of the student's process might be given by taking a psalm from one of his numerous note-books. Here we generally find pasted in parallel columns the Bible and Prayer-Book versions, and below these the written Hebrew carefully analysed, and, it may be, compared with the LXX. and other ancient versions. His veneration for our old English translations of the Psalms was very great. He rarely, if ever, appealed from them in preaching, even when his whole sermon had been drawn from a minute study of the original. He could, however, cut them up and paste them in; but when it came to the Hebrew, the bookworm and the librarian was too strong in him—the love for the very body of a book, its paper, print, and back and sides. He *could not* cut up the fair, well-printed Hebrew Bible, which —bought for the purpose and used for no other—stood before him on his shelves for all the years I knew him.

On the page opposite the analysis is a literal translation, with signs, showing the emphasis conveyed by repetition of words, use of rare words, of unattached pronouns, of prefixed and paragogic letters, and so on.

By this time delicate shades of meaning, hidden allusions, touches of poetry, impossible to express in a straight-on-end translation, have come into view. To use his own expression, what at first sight might seem to be a dry, hard grammatical method, is, as it were, like pulling a beautiful flower to pieces to demonstrate the wonderful art and grace displayed in its composition.

Then in some other note-book we perhaps find notes for a sermon—it may be more sermons than one—drawn from these studies, and often we find (what those who listened to him have so often heard) all this translated strictly "into the vulgar tongue," not a trace of the process left, perhaps no allusion to the Hebrew, but the whole discourse filled full with the thoughts which have come out of it. No wonder that sometimes the charge of "fifteen sermons" might be brought! Yet the answer I usually received to any question on the Psalms was, "I know very little of the Hebrew of the Psalms; I have not worked at the Psalms."

The dates of these note-books I have no means of ascertaining. I doubt if latterly they were ever referred to. For the later sermons I think written notes were seldom or never made; certainly they never were (nor, from imperfection of sight, could have been) used in the pulpit. But the study was much the same, and a

passage already studied was frequently re-examined in preparation.

But this preparation of a sermon in later days was sometimes an amusing process to watch. There was the study of the Hebrew, with or without a pen in hand (and oh, the crumbs to be gathered by the sitter-by!), and there was the thinking—in the long easy-chair (the result of the youthful "savings" of his three youngest children), with a green and yellow paged book of logarithms never far off, with audible evidence of grandchildren and big collie in the "brick room" beneath, coming up between the flooring-boards of the old house, and a chance of any member of the family appearing at any moment to call attention to any subject of interest, from pet caterpillars to somewhat primitive carpentering. But nothing really disturbed him;[1] the thoughts were thought and the work done, little as the operation might seem to absorb him. One day I thought him buried in his sermon, and hearing a voice looked up. He was standing face to face with his tall old clock, vainly stirring up its inside with his finger and vituperating. "Nasty brute of a clock you are—nasty, ugly, taller-faced thing! Look here! Calls itself a striking clock!"

The work upon the "Days of Creation," on which Mr. Dale was engaged during his last years, consists

[1] He could work undisturbed through anything, no matter how noisy, how smelly, how in any way obtrusive, with one exception—he could not resist the sound of a file! Not that it grated; it was music; but that wasn't the way to file; he was sure your surface was not true. His fingers dropped the pen, and the tool had to cease, or found itself in the hand of the old engineer.

of a close examination of the words of the Divine Oracle in the first chapter of Genesis, a statement of the discoveries of modern science bearing on the facts of creation, and an enumeration of the harmonies found to exist between the two.

He had written, rewritten, and re-rewritten a considerable portion of the book when he was urged to finish and publish. He objected his physical difficulty in writing and inability to copy for the press. This was eagerly undertaken for him, his amanuensis entertaining a lurking hope that the imagined "trouble" of copying might incline him to leave the finished chapters alone. But the hope was vain indeed, and so long as science continued to bring her daily revelations, and Holy Scripture continued to yield to the faithful student more and more treasure from her inexhaustible mine, so long did it seem that this book, though apparently near completion, must continue to be altered and improved.

This book is first mentioned and sketched out in two letters given in the succeeding chapter, and dated December 22, 1882, and January 17, 1883, and many references will be found to it in subsequent letters.

The object of the work is not the "reconciliation of Scripture and science," it is the bringing into view, in detail, of the points of agreement which exist between the Divine Oracle and the known facts of nature; and the writer's position is, that before discussing whether the statements of Holy Scripture agree or disagree with the discoveries of modern science, the first step is to ascertain what these statements are, and that

this can only be done by reading the Bible—by, that is, a minute and critical examination of the original text itself. His method is, first, critically to examine the passages as they stand. The exact statements of the original record being ascertained as accurately as modern criticism can effect, the facts brought to light by scientific observation (generally as stated in approved text-books) are next presented to the reader, and there follows a careful and minute comparison, drawing out the harmonies existing between the Sacred Record and the discoveries of science. He points out that many of the discrepancies between Scripture and science, which are so frequently brought forward as objections to the truth of Holy Scripture, are, in fact, discrepancies between science and our reading of the Authorised Version—or even between science and the Miltonic view of the Authorised Version—or some other gloss or popular tradition.

An example of his mode may be given in his treatment of the vexed question of the character and duration of the "days" during which certain creative acts are said to have been performed. While, then, one writer is maintaining the Divine Record to be false because geology proves creation not to be the work of six successive days, and another is saying that geology and Holy Scripture may both be true if Holy Scripture may be taken to mean something which it does not say, and another steps in and cares nothing for science, but believes his Bible, that it means what it says, and that the world was created in six days—days of four-and-twenty hours — Mr. Dale, who also believes his

Bible, and that it means what it says, quietly sets himself down to learn what it does say. And he finds certainly no mention of twenty-four hours, but a Divine definition of a day. "AND GOD CALLED THE LIGHT DAY."[1]

If, then, this be taken literally, and without addition or gloss of any kind (even as we take literally "And God called the dry (land) earth"), day here, in the account of creation, means light, and not twenty-four hours. No idea of time is attached to it.

Now, if light is day, and if light has never ceased in our world since it was given, then his further position is that day one is continuing now, and that no idea or limitation of time is attached to it. If it be said that this applies to day second and day third, &c., it is no more than Mr. Dale goes on to show.

More than this. "And the evening and the morning were day one" (lit. not "the first day"). If the Bible statement is taken literally, this again is not a day of twenty-four hours, and no end to the day is announced.[2]

[1] Among the letters will be found one on this subject to the late Dean Burgon, who strongly insisted on having twenty-four hours in his day.

[2] If day be light, not time, it is no more necessary for day one to cease because there is a second day than for one son to die when there is a second. It will be seen how many of the difficulties as to the order of creation, or what we may call the overlapping of the work of the several days, are met by this view, drawn entirely from an examination of the sacred text itself without reference to the testimony of remains.

It may be observed that (if the Concordance be trustworthy) there is no instance in the whole of the Bible of the word בדל, to divide (occurring in ver. 14, "to divide the day from the night" A.V.), meaning to come between that which has ceased to exist and that which

In all this there is no denial that subsequently the twenty-four hour idea has become attached to the word day, or that later the word day may be used in this sense in Holy Scripture. It is denied only that it was part of the original definition of the word as given by God Himself in the history of the creation.[1]

This very slight sketch will sufficiently indicate his line, which is to treat the Divine Oracle as strictly historic, and requiring literal interpretation.

Always on his guard against the possibility of the student's "own subjective leanings" colouring even his rendering of the original, he was careful to check this by examination of the ancient versions, "as entirely unbiassed witnesses to the meaning attached to these writings in ancient times."

Two hours or more every morning, at the beginning of this work, were generally devoted to the study of the Hebrew text, and it was a good morning's work if way was made in one verse. Sometimes one word occupied the whole time, and left work for the next day.

His usual reply to a question as to the meaning of a passage in Holy Scripture was, "What does it *say?* You must look out the original." This process removed many a popular difficulty and misapprehension of the familiar translation. Speaking of the miracle at Bethhoron, he once quoted one who being asked, "Can you really believe that a whale swallowed Jonah?"

succeeds in time. It is always to divide or distinguish between two things which both exist, as in ver. 7, where the waters were divided.

[1] Yet it may be observed that the DAY OF THE LORD is not a period at all: it has no end. And further, it is noteworthy that the light of that DAY *is as the light of seven days.*

answered, "I could believe that Jonah swallowed a whale, if the Bible said so." The question whether the scientific difficulties in the way of the sun standing still could be got rid of, stood aside while he looked to see whether the sacred record said anything about the sun standing still, or rather while he looked to see what it said about the sun.

He has left a paper on this miracle, in which, after speaking of the difficulty which the arrest of the sun's motion presents to the mathematician (one far less apparent to ancient translators and expositors than to those of our time), and showing the unsatisfactoriness of the modes by which believing commentators have in vain attempted to conquer this difficulty, and the triumph with which the unbelieving point to the miracle as a proof of the inaccuracy of Holy Scripture; he proceeds to inquire what is the history of the event as recorded in the 10th chapter of Joshua, and he finds the key to the difficulty in the examination of the words there used. First, of Joshua's words, ver. 12, "Sun stand thou . . .;" and next in the account of what ensued, ver. 13, "And the sun stood. . . ." The Hebrew verb in the first passage being דום and in the second עמד.

The word דום translated literally is "to be silent," "to be still;" and on comparing passages in which this word occurs, he translates here—

> Sun in Gibeah be silent,
> And moon in the valley of Ajalon.

Now, a silent sun, or a sun which rests, surely means a sun which shines not; and an examination of the

whole passage, taking into consideration the geographical position of Gilgal, the history of the storm, and the requirements of an army about to make a surprise attack, all point to the conclusion that this in fact was a prolonged darkness, and that we have here a record of a miracle indeed, a miraculous answer to the prayer of faith, answering its purpose, whether as a manifestation of the Divine power, or as giving the asked for aid; but certainly not a miracle unlike all others of which we have the record, in affording an instance of absolute disproportion between the means and the end.[1]

It is impossible to give here even a sketch of the arguments for this view of the miracle, but it is hoped that the paper may before long be published.

The Book of Job had been the subject of much study, and in critical consideration of the passages relating to the formation of the earth, he found strong confirmation of the conclusions to which he was led by similar study of the first chapter of Genesis. The poetry and pathos of this book were at all times deeply affecting to him, and to hear him read, in Hebrew, or in word-for-word English, the lamentation in the third chapter, was a thing never to be forgotten. But the whole was so real to him that it was often difficult to induce him to read on through the speeches of Job's "Friends." Eliphaz was his special aversion, and he used to break off indignantly when he came on the

[1] The examination of עמד follows that of דום, and is equally interesting. There must be a sufficient reason for the use of the two different verbs, translated by one in the A.V.

scene; or, if he read, it was to an accompaniment of comment and translation into the vulgar tongue which made the story very real indeed. "The Book of Job inspired—yes! but not so the utterances of Eliphaz. Now nasty insinuations—'You're a hypocrite'—he gradually works down on that—'It's just what I've seen'. . . 'young lions'. . . 'lion's whelps'. . . CRUEL! I'm sure they were a very nice family, really religious, good children, or there would have been a second batch.[1] . . . 'You've never prayed to God. Now if it was *me*'—Been making hideous assumptions . . . Now platitudes. . . . I'm sure he'd have joined the Church Association if he'd been alive now." Nevertheless we find the Hebrew of all this most carefully examined in his notes.

I told my "Playfellow" that a Protestant neighbour once asked, "Now, *does* your Ritualistic friend Mr. Dale read the Bible?" "What did you say?" "I said you were Bible-mad, that you read it and talked it all day long." "What a shame? you shouldn't have said that."—He looked round the dear dingy shelves—"Let's count." We had counted twenty-eight Bibles or separate books of the Bible (most of which bore very plain signs of hard work), Hebrew, Greek, Syriac, Arabic, Latin, German, &c. &c., when I pointed to some English copies, "No, no—don't begin on them;

[1] Alluding to the fact that when God blessed the end of Job more than the beginning, and gave him twice as much as he had before, he doubled all by giving him *twice as many sheep, camels, &c.*, as he had in the beginning and had lost, and the *same number of children* as he had in the beginning, and had not lost. So 1400 sheep replaced and doubled 700 lost, and seven sons doubled seven not lost.

you will never have done!" Now my Protestant friend's "Bible" was a neat copy of the Authorised version of King James, out of which he was fond of picking a frequently used English word, and preaching a sermon on the lessons to be drawn from its recurrence.

Mr. Dale was much interested in the theory of an original connection in Hebrew between certain sounds as expressed by the several letters and certain ideas or emotions: a connection generally remaining (though in process of time greatly modified, and in some cases even lost) in the words built up from these letters. As he himself expresses it, there "lies hidden in the Hebrew language a peculiar relationship between sound and sense, more close and fundamental than can be discovered in other languages." Independent study had brought him to substantially the same conclusions as had been arrived at by writers with whose works he was not acquainted until afterwards, and this fact of the agreement in results by students working independently and by different processes, led him to the belief that the hypothesis could not be without foundation, and that a study of the letters may provide a clue to the meaning of the words.[1]

A paper on this subject, which has not been printed, was read by him before some learned society, the name

[1] The writer principally referred to by him is Valentine Lœscher, "De Causis Linguæ Ebrææ, Franc. et Lipsiæ, 1706"; but he mentions also Casper Neumann and John Forster, and gives a slight sketch of the processes of several others.

By many writers this is connected with the subject of Hieroglyphics. But into this Mr. Dale did not enter, concerning himself with the sounds rather than the characters.

of which I cannot ascertain. In this he points out the help which these investigations might give in the interpretation of the mass of inscriptions containing Semitic words which have lately come to light, if only in "narrowing the field of conjecture or systematising the necessary guessing," where, versions and vocabularies not existing, secondary methods of interpretation are alone available.

There is a difficulty, even with this paper at hand, in giving such a sketch of the theory as would be of interest to those to whom it is new, because it is only by the detailed comparison of large groups of words that its claim to attention can be shown; while to scholars it has, under various forms, long been familiar. As, however, this chapter is to take the form of personal reminiscence, and the theory entered very largely into his conversation, which sometimes almost amounted to an all-day-long Hebrew lesson of an extremely discursive kind, it can hardly be passed over. Much, however, as he dwelt on it, he never failed to remind his hearer that it was but an hypothesis, "Not to be treated as fact;" "You may find the theory useful as a *memoria technica;*" "Don't lay too much stress upon it;" nevertheless, he was very fond of pointing out the delicate shades of meaning to be perceived by its means, and he frequently found in it a reason for peculiarities which grammarians state, but omit to account for.

Thus, taking into account the special force of the letter *jod*, as making the root notion active, it was by no means a matter of indifference to him, while

considering a passage, whether both *jods* held their place in the future of a *pe-nun* verb, or one was allowed to lapse. Thus also the peculiar power of that letter became apparent when (as no other letter does) it finds its way into the very heart of a root (in the Hiphil conjugation) and affects its meaning: while the relation between *pe-nun*, *pe-jod*, *lamed-he*, and *ain-ain* verbs of the same two radicals, as answering to the special character of *jod nun pe*, or the doubled (*i.e.*, emphasised) radical, greatly simplified the Hebrew vocabulary to his pupil.

His conclusions have the result of most careful examination and comparison of words in their various occurrences. In one instance he was at the pains to collect all the verbs (about 130) having a certain letter (*ain*) as second or third radical (the lexicon providing those in which it is initial), in order to arrive as nearly as possible at its meaning.

A few examples, chiefly taken from this paper, may give a meagre and superficial idea of this system to those who have not turned their attention to it.

To take the letters *jod* and *nun*. *Jod*, as was said above, appears to make the root notion active, while *nun* conveys the notion of passivity or "reflexivity" into its roots. A comparison of the bi-literal roots which form *pe jod* verbs with those of the same radicals forming *pe nun* verbs will show this, the *pe nun* verbs generally standing in the relation of *niphals* to the *pe-jod*. Here, then, it seems worth while to observe whether the instances in which the two *jods* are retained in the future of *pe-jod* verbs at all bear

out this idea of the energising power of this letter. The word יקץ, to awake, occurs with two *jods* only in Gen. xxviii. 16, xli. 4, 7, and Judges xvi. 14. Comparing this with its occurrence with one *jod* only, we find that the terrified awakening of Pharaoh is twice recorded with two *jods;* the drunken awakening of Noah with one. Jacob also awakes, afraid, with two *jods;* Solomon awakes from his peaceful vision with one. Samson, in his vigour, awakes with two *jods;* shorn, and with his strength departed, with one. Compare also Gen. viii. 10 and 12. Noah waited (hoped, expected) with one *jod* (v. 10), but after he saw the leaf (v. 12) with two. In Judges xix. the invitation to be merry with one *jod* becomes more urgent as the guest is departing, and is repeated with two. In Gen. ii. 7 and 19 the formation of man is with two *jods*, of the beasts with one.

The character of the *nun* may be traced in the same manner in its occurrences as a paragogic letter, the grammarians telling us what the letter may represent, but not accounting for its *occasional* presence or absence.

The ideal meaning, again, of the letter *mem*, is to be found in its grammatical use as a prefix, whether as an equivalent to the preposition *from* as the sign of comparison, or forming participles in *piel* and *Hiphil* and also in the formation of compound nouns. In these cases it gives the idea of *that which comes out of* the root. If, again, *beth* is found by a comparison of words to convey the idea of containing within itself, inexisting (and with this the preposition agrees), we should expect

to find such a relation between אב, Father, and אם as these two letters indicate, joined to א, which, the first letter of the alphabet and sign of the principal person, indicates, according to Lœscher, "a presence eminent and principal, and that active." Observe here the use of א in the formation of nouns; דון to subject, אדון Lord; דם, אדם; and so on.

One more instance may be given from roots compounded of צ and ר; צ being supposed to convey the idea of pressure and ר that of projection, rushing forward. We have יצר to form, as a potter (which is by pressure), מצר (n.), pains, distress, that which comes out of צרר to oppress. נצר is to keep, פצר to press upon, urge, רצץ, is to oppress, crush. These instances may appear to be a little unfair, in that only such words are given as are easily seen to agree with the notion propounded for צ and ר, but they are intended for illustration rather than proof. There are numerous words having צר or רץ for 1st and 2nd, or 2nd and 3rd radicals in which the idea is not so apparent, but which fall well into the system on a close examination.

Many things have to be taken into account in examining a word. The situation of the letters is, according to Mr. Dale, an important matter, and he illustrates this by comparing such words as עצר and צרע; ערץ and רצע; צער and רעץ. [To shut, restrain —to smite as with leprosy. To terrify—to pierce through. Smallness, vileness—to crush.]

There is also this to observe, that while an accurate knowledge of the ideal meaning of each consonant in Hebrew, and of the effect of its place in the word,

would, if the theory be sound, enable us to come so near the original meaning of the root that an alphabetical arrangement of roots would be in some sort a *catalogue raisonné*[1] the meaning *in use* may, in many cases, be a derived and not original meaning, or the word may be used conventionally, or may be corrupted, and so have lost the primitive connection between sound and sense; but even with all these allowances, enough remains to show that an ideal meaning attached to the consonants is not mere fancy, and that "there is a solid substratum behind an exceedingly large amount of vague and speculative matter with which the works upon this subject abound."

[1] Considering, for physiological and other reasons, the middle letter the most influential, Mr. Dale would propose to found such an arrangement on the second rather than the first letter of triliteral words.

CHAPTER XXI.

THE CHURCH CONGRESS OF 1882—LETTERS.

THE Church Congress of 1882 was at Derby. Mr. and Mrs. Pelham Dale went to stay with their son Arthur, who had a curacy at Bulwell, Notts, and from there they went over daily to the Congress. "We have," Mr. Dale writes, "diligently attended the Congress. . . . On the whole the meetings were very satisfactory, and showed that 'Ritualism' cannot be put down."

Diligently was perhaps hardly the right word to use for himself. He was much happier visiting the coal-pits round Bulwell than attending the meetings. Even this very quiet return to public life tried him. He generally went back early to do his son's work, and left him to attend and report on the meeting. A noticeable feature, and one that pleased Pelham Dale much at this Congress, was the enthusiastic reception invariably given to the Bishop of Lincoln. When he entered the hall, the greater portion of those present rose to their feet and cheered; the mention of his name by other speakers elicited applause; he was emphatically treated with special respect and affection as the Bishop who had protected and helped the persecuted clergy at a painful and difficult crisis. There were many other reasons for respecting Bishop Wordsworth; his scholarship and piety were generally recognised, and served to render his fatherly kindness the more precious.

To Miss Staveley he wrote—

October 10, 1882.

You have already heard of the arrival of Jenny, but I had myself until my return only seen the cart standing at the railway station, so that I could hardly judge, for the train was in motion, what a stylish little turn-out it was. The *ζωα φιλοκοσμια* are delighted to think that their turn-out is as pretty as any that drives into Spilsby. On market-day the horse-dealers would sometimes make disparaging remarks on poor Sally and the old trap. This tried A. dreadfully. I have written to Sister Charlotte Augustine to thank her, and took the opportunity of congratulating her on her profession as a novice. All last week was spent at Bulwell. We diligently attended the Congress. —— raised a storm. C. L. Wood proposed that the first book of King Edward VI. should be permissible as an alternative. —— began his speech with "Now we know what the party really want," and then proceeded to put forth the old cry that we wanted to lead to Popery. This produced a storm, but the curious thing was that ——, as a reply to this "falling over into Popery," elicited a roar from both sides of the house of "Never!"

As a rule, both sides were very tolerant. At another meeting the direct recommendation of Evening Communion only elicited a faint murmur of discontent, not in the slightest degree directed against the speaker. On the whole, the meetings were very satisfactory, and showed that "Ritualism" cannot be put down; we were in a majority.

I have, of course, done very little in Hebrew or

exegesis, having had very little time to do more than keep up what was wanted for my people. I was, however, very greatly interested in the account of astigmatism in your letter about C., especially the case in which the circle was seen as an irregular oval.[1] Some people must be form-blind, as others are colour-blind; no wonder they hate geometry. I myself certainly do not see vertical lines as well as horizontal ones, and my right eye is not nearly so good as my left. I never use the right eye if I can help it at a telescope or microscope, and in mathematics do not attempt geometrical solutions if other methods are possible. I am in great hopes that C. will now be able to avoid the difficulties which threatened him, and that he will have a better chance, for he is by no means deficient in sharpness.

I have just struck out a new form of the argument that the permanence of natural law is not inconsistent with the efficacy of prayer. This is that the time of the occurrence of any event in the physical system of the universe is by physical reasoning shown to be a matter of choice; *e.g.*, an eclipse can be calculated with absolute certainty, but the calculation starts with the assumption that earth, sun, and moon were at a certain date in given positions, which positions are, as far as we know, arbitrary, *i.e.*, matters of choice. Put the hands

[1] This was the case of a boy with astigmatic eyes, to whom a circle appeared as a long oval, and altogether at variance with the definition. The mechanism of his compasses also puzzled him, and he in vain tried to account for their describing this figure. At last he measured his oval shortways and longways with a bit of string, finding these the same, and completing his bewilderment.

of your clock at eleven, and an hour hence it will strike twelve; but so has God ordered His natural world that its events occur as they should in harmony with the moral creation.

This last letter being unanswered for some time, he wrote to Miss Naesmyth, his visitor of July, to ask after his friend, and gave her an account of the Derby Church Congress.

October 25, 1882.

My Dear Miss Naesmyth—I have not heard from Tunbridge Wells for so long that I begin to fear that I shall be forgotten altogether if I do not put you in mind of my existence; so I venture to put pen to paper with this object in view. Another reason is, that in her last letter Miss Staveley confessed to "slight" lumbago. When I consider how our friend sometimes expresses herself, and that last time I wrote I gave her a little Hebrew or Greek, I fear lest "slight" should be a figure of speech for rather bad. We heard a good deal about your movements from Helen and Arthur when with them in Congress week. You know that ——— figured extensively there. I confess he riled me a little when he said that C. L. Wood, of the English Church Union, and his friends, which of course included myself, knew *as well as he did* that there was *no* altar in the Church of England. I say I was riled, because it is rather hard to be told you know a thing which you have imagined you have demonstrated not true by sound arguments. I rather longed to tell him that I thought certain texts, especially Heb. xiii. 10, Rev. i. 6, v. 10, *cf.* ver. 8, and the almost unanimous assent

of the ancient forms of expression, amply proved the reverse. On the whole, I was pained, for I hoped for something better and more solid than mere Church Association Bunkum from such a man, for he is above the ordinary run of his school.

I am rather working up my German with the help of your present the Lexicon, which seems to me a particularly good one. I have as a winter study taken up again a work with which I had made a little progress in the lull which occurred during the ecclesiastical troubles, often taken up and laid down again when the fight waxed fierce. A German of the name of Schultsl as written a very good book on the same subject as my own. The title is "Die Schöpfungsgeschichte nach Naturwissenschaft und Bibel: ein Beitrag zur Verständigung." It is full of capital suggestions, but is difficult when he becomes, as he often does, metaphysical. My own subject is the same as his, but treated more in the direct English style. If, as schoolboys say, I get stumped, may I apply to you? With our united kind regards, I remain very faithfully yours,

T. PELHAM DALE.

He was still continuing his work on science and religion, of which mention was made in a former letter. He says there that he sends a paper containing the argument of the serpent's place in nature stated in full. This was afterwards worked into his book on "The Days of Creation," of which Miss Staveley has given an account in the previous chapter. The letters of December 22, 1882, and January 17, 1883, contain the first notice and sketch of this work (vol. ii. pp. 167, 169).

In September he wrote the following letter in answer to a question about Psalm ii. :—

September 6, 1882.

I enclose some remarks touching Ps. ii. 8. Like all other investigations of this kind, they open out wonderfully. Amongst other things, they involve the usage of ה paragogic. My own theory would regard it as especially emphasising the end of the word. That is the objective part of it, so that ואתנה might be rendered by "I am a giving," if this form had not become a vulgarism in our language. Yet vulgarisms are often excessively expressive, being used to eke out a poor vocabulary. This would support the interpretation you give of the passage, which is of considerable importance considering how much has been made by rationalising expositors of "Kiss the Son." However, Dr. Pusey's words are most true, it is useless haggling about minute details when the main feature of the prophecy is so undoubtedly and abundantly fulfilled. I should certainly encourage "jam-pots" if carefully kept; but of course it is to be expected in a suburban population—which Tunbridge Wells is practically—that those who cared for the graves will go away. I should, I think, put all wandering jam-pots to this purpose, and I imagine that at Tunbridge Wells flowers enough would be forthcoming if asked for. I believe that the poor, who often cannot afford the money or the *time* (their capital, recollect), if this were done kindly and thoughtfully for them, would greatly appreciate it. We here gave the flowers to e grave of an infant who died at Aswardby,

and I think it was a real help to us all through the place. We can, of course, hardly expect any very strong recognition of the doctrine of the communion of saints as yet, but we must have patience, and in due time all will come.

These jam-pots had been described in the letter to which this was an answer, as annoying a vicar by their untidy and inartistic appearance as churchyard decorations. In this is enclosed the promised note on Ps. ii. 8.

Note on Ps. ii. 8.

אחזת has a remarkable use in Old Testament; it occurs for the first time at Gen. xvii. 8. Then at chap. xxiii. 4, 9, 20, *i.e.* at the place of Abraham's blessing and Sarah's burial. After this it occurs in the sense of territory specially appointed, *e.g.* Gen. xxxvi. 43, Edom, and then frequently in the Pentateuch, as the portion given to individuals and tribes of the promised land. It occurs in the Psalms here only, and with the exception of Ezekiel, in none of the prophetical books or Hagiographa. The reference in Ezekiel xliv. 28 is especially striking, וְהָיְתָה לָהֶם לְנַחֲלָה אֲנִי נַחֲלָתָם וַאֲחֻזָּה, of which order and accentuation are alike remarkable. If my grammar is correct, the verb standing first like a Greek imperfect and, perfect implies continuance or habit — hence: And there shall be [habitually] to them [emph.] for an inheritance MYSELF, their inheritance and a possession. Ye will not give TO THESE [emph.] in Israel, I MYSELF am the possession. Observe that אחזה is pointed with *r'bhia*, which is a lesser distinctive and gives considerable

emphasis to the word on which it stands, but does not cut it off from what follows, as *zakeph* would do.

You will see, if you read this passage, that all that Ezekiel here speaks of could have a literal and actual fulfilment in the Christian priesthood. Thus, then, if we return to Ps. ii. 8, we find that the great high priest is to ask, which the LXX. render by aor. mid. imperative. This asking then is, as the middle voice shows, considered by them (the LXX.) as "asking for oneself," "for one's own use or purpose," "claim" [as Liddell and Scott explain q.v.], while the mood and the tense give the idea, Ask and have done with it, *i.e.*, "Make but a request, and I will give the heathen as thine inheritance and thy possession the ends of the earth." I think, therefore, that your view has the support of the LXX. and this to me is, unless there be reason to suspect a misreading, proof enough of its correctness. You have, I think, Lee's Grammar, see Lec. xvii. A reference to the use of the ה paragogic justifies the conclusions of Lee. Moreover, the first instance of the occurrence of this form is Gen. xvii. 2, a significant one for this passage we are discussing. On the whole, then, I must praise your critical acumen in this matter. One can see also how the very wording of the passage supports the Catholic view of the relation of the only-begotten to the Father. You are no doubt aware that נַשְּׁקוּ-בַר is rendered both by LXX. and Vulgate "Receive discipline." The literal rendering of the LXX. *Δράξασθε παιδείας*, is lay hold of instruction, which Schleusner thinks ought to be *πάιδου*, of the son; see Pusey's Daniel, Pref. p. 51. But the

Messianic character of the prophecy is plain, let us read it as we will.

About September 20, 1882.

I enclose a paper which will, I hope, make all plain touching the serpent of our conversation. The point of coincidence is that the symbolism of Holy Scripture should be so wonderfully in harmony with geological fact concerning this reptile. The serpent is pronounced by Owen to be a degraded creature, on the ground that vegetative repetition is the characteristic of the lower, as special differentiation of organs is of the higher, animals. Now, the skeleton of a snake is, from this point of view, a going back, in some sort, to the worm. Yet, as Owen remarks, the snake can outswim the fish, outclimb the monkey, outwrestle the tiger. We may also observe that the ophidians belong geologically to the mammalian orders in point of time, so far as we can find any organic remains. Thus, I say the snake is, as to its appearance in the world, a beast of the field rather than a dragon of the sea.

I saw Mr. Stretton at the Ruridecanal Chapter at Spilsby, and just mentioned the matter about the serpent, but we were both of us so much occupied with a brother of the Chapter, a Rockite and Church Association opposer, that our serpent-worship was almost forgotten. I do not doubt, however, that it is a subject which would well repay any one who would sift the matter to the bottom as to the Scripture use of the terms. For example, take the quotation of the tempter to our Lord from Psalm xci. 12, 13, and observe that he does not quote verse 13. Yet here in

the Greek we have *δράκοντα* translating תנין, *ἀσπίδα* שהל, and *βασιλίσκον* פתן, that is, dragon, asp, and basilisk. Then, again, as the Epistle for S. Michael's Day will tell us, there is the question of the angelic host against that of the evil angels, and so we might multiply instances. There is also another coincidence within the limits of my own subject. You will find that the word "fly" in Genesis i. 20, יעופף, only occurs in Isaiah vi. 2, while the similar form occurs (inf.) Ezek. xxxii. 10, which our version renders "brandish," and the participle מעופף, which occurs Isaiah xiv. 29 and xxx. 6, both of which are translated "fiery flying serpents" in the A.V.

Thus there seems to be another of those hidden analogies between the symbolism of Scripture and the account of creation which is quite unexpected, and yet in these two instances—I mean this and that of the serpent cited above—can hardly be *mere* coincidence. Pterodactyles must have fluttered in the open firmament of heaven. I have, I hope, given you food for thought, and shall be very glad if you find anything for my book. All send their love. We are to have our church lighted for Evensong with proper lamps.

P.S.—I should like the *Church Quarterly* very much indeed.

At the first, when Aswardby was added to Sausthorpe, as there was a rectory-house to the living, Mr. Dale proposed moving from the Old Hall to Aswardby Rectory. The latter, however, was too small to take in his family, so he decided to build on to it. But this was not done, as Sausthorpe, being the most central part of the parish, the

Old Hall was the more convenient residence for the clergyman. Mr. Swan continued to let it to him, and the move never took place.

December 4, 1882.

I have left your letter a long time unanswered, but I fear I have been lazy, and so my work ran into arrears, and I was obliged to reform and take it up. Now I shall have a good deal of occupation, for we have at last come to a settlement as to our house at Aswardby. We have to repair this out of the dilapidation money, and shall probably build to it, as the house is hardly suitable; but this time also, and in the right way, we shall be true to the traditions of our county, and can take our time about it. The garden is to be "tatered," so as to get it into heart, but the extra parish, with the distance to be traversed, gives me more parochial work. I have also been working a little at Hebrew, but more for the sake of instruction for my people than as a matter of research. I think I told you I was taking as a subject the prophecies of the Incarnation in the Old Testament as quoted in the New. I have completed the draft of one of them. While doing this, and examining Isaiah vii. 14 and the surrounding context, I found new light, especially in regard to the rationalistic objection that the birth of the child Immanuel was probably of the same character as that of Shear Jashub and Maher-shalal-Hash-Baz (if, indeed, any child so named was *then* born); then the Rationalistic objection "that prophets saw no more than the horizon of their own times and ideas" is really on our side.

There is what I may describe to you as an "incarnation," a union of divine-human in prophecy. "Holy *men* spake as they were moved by the *Holy Ghost*." Thus then there is a truth in that we *ought* to look to the human side of the sacred history or prophecy as we look to the human side of any profane history. "Read the Bible like any other book," as it is often expressed. Being human, it is exactly like any other book. The holy *man* speaks in it. A good, truthful, pious *man*, but only a man. But then this man is moved by the Holy Ghost. Thus it is said that Isaiah saw no more than the Assyrian power. I do not think so; but granted, then indeed the Emmanuel prophecy is certainly fulfilled *ad literam*. THE Virgin *has* borne a son and THEY (the whole world) call Him Immanuel. The less the prophet foresaw, the more wonderful his prophecy. The weaker the man, the greater the power of the Holy Ghost. I translated this argument into the vulgar tongue last night for the good of my people: they certainly listened; I hope they understood. The next prophecy I intend to take is Despised Bethlehem: if in the course of your reading you find anything worthy of remark, let me know. I have a few rough notes ready for the succeeding prophecies, but not many.

We have, of course, very little in the way of news; the great event was our dedication festival with its supper, at which we had all the farmers. We sat down thirty-five. C. D. Goldie, Vicar of S. Ives, preached a capital sermon. I only wish he could have stayed longer, but I had to rise at 5.30 to get him off, so as to reach London in time for a day's work.

The first four years, either at the dedication festival or at Christmas, the whole of the parish was entertained at the Old Hall. There was some amusement provided—wax-works or acting, the performers being the younger members of the Squire's and Rector's families. The villagers were refreshed by what in Lincolnshire is known as a mëat-tea—the vowels of the first word pronounced well apart. Later on, when fewer members of the family were at home and the village population was larger, Mr. and Mrs. Pelham Dale contented themselves with entertaining choir, guilds, and classes on separate occasions during the year.

To those friends who cared for it, he sent for some years, by way of Christmas cards, a little sketch by himself. The practice was begun in this year, 1883, at Mrs. Dale's suggestion. It is the reason of an interesting account of one of the sweetest of his Venice sketches. He writes :—

December 22, 1882.

Mother was wild that you should have a drawing. The one enclosed obtained a favourable notice from the professional critic of our Amateur Exhibition Society. I had painted one of S. Giorgio, which attracted some attention; but it was praised by the critic for its colour, but found fault with for its drawing, and oh! how my feelings were hurt—for the perspective! I did not, however, I am sorry to say, set out the perspective by rule, as I could have done had I taken the trouble, so I was rightly served out for my carelessness. The sketch was taken out of the second floor of the Hotel d'Angleterre, and, of course, the horizon was too high up for an artistic picture, but not high enough for a bird's-eye view, so that I came to grief in making the alteration. But the red of the campanile of S. Giorgio

did set off so deliciously a sky painted with your real ultramarine, with just a thought of my dear madder brown in all but the bluest portions, which were pure blue and nothing else, that it made a very sweet-toned picture indeed, though I say it who should not say it. Do you know, I think if I could only draw a little I could really make a picture. I have been considering carefully what would be best to do, and have come to the conclusion that I might do some service by seriously going on with my Scripture physics—doing it to a certain extent as *work* and as a thank-offering for the rest and comfort which it has pleased God to give me in this place. I have, as I told you, collected materials for some time, and I should not grudge time and money. The latter would be for an occasional trip to the Museum library and books of reference. It has struck me—and your last letter gave me the idea—why not write from the Christian and Catholic side altogether? If the book be truly scientific—that is, if one makes no assumptions beyond those which a scientific treatment on both sides, theological and physical, require, *i.e.*, belief in the creeds and *facts* of science — whatever be thought the matter would be worthy of attention. However, the girls want me to drive into Spilsby, so that I will write more on this head in a day or two. I must end in haste.—Yours very faithfully in D°,

T. Pelham Dale.

The idea started in this letter was worked at for some time, but the difficulties in the way of bringing it to a satisfactory conclusion were numerous—one being that Mr. Dale grew less and less inclined to face the fatigue of the

[illegible] a sky painted into your real [illegible] with the [illegible] of my dear madder [illegible] the [illegible] poems, which were pure [illegible] of nothing [illegible] but it made a very sweet-toned picture indeed, though I say it who should not say it. Do you know [illegible] could draw a little I could read [illegible] considering carefully [illegible] come to [illegible] seriously [illegible] a certain [illegible] as a thank-offering for the [illegible] which it has pleased God to give me in [illegible]. I have, as I told you, collected materials for [illegible], and I should not grudge time and money. The latter would be for an occasional trip to the Museum library and books of reference. It has struck me [illegible] your last letter gave me the idea—why not write from the Christian and Catholic side altogether? [illegible] be truly scientific—that is, if one makes no [illegible] beyond those which scientific treatment

[illegible] I [illegible] in haste.—Yours very faithfully in Dr,

T. Pelham Dale

THE LIDO—VENICE.

journey from Spilsby to London for verifying facts, and another that other books bearing on the same subject seemed either to be first in the field, or, if purely scientific, led him into a careful examination of their statements and a revision of some part of his own work.

A country life, too, is a dangerous foe to the completion of any lengthened work. Like the delusive distances of the Fens, the roads seem straight and clear, no obstacles appear between you and the point that marks the end of your journey; so the days stretch out before you, calm, monotonous, free, even waiting for an occupation; but as time flies by, a thousand little duties, unseen and unsuspected, crowd in, and steal a morning here and an hour there, until you are surprised to find that, after all, days have passed and the work is unfinished.

January 17, 1883.

I had intended to reply to you more speedily, and send you with my reply a set of notes on Ps. cxxxix., but the notes have been waiting on the commentary, and the commentary on so important a subject is swelling, and is not even yet in a state to send. In the meantime I have made some progress in the book I meditated, and have written out—and I think it is in fair shape—the introductory chapters, which consist of—(1.) The general statement of the argument; (2.) The standpoint of the writer as a believer in the Christian creeds; (3.) Commenced a short excursus on inspiration generally, in which I am working out the view that the human character of prophets can be preserved and yet not sacrifice the Divine inspiration. The more I reflect on this idea, the more convinced I am that it is the true one. It is altogether in harmony with the Biblical idea of revelation, which is

strikingly human throughout. Think how little of even purely angelic revelation there is in the Bible. Angels, no doubt, appear, as the *three* to Abraham, and yet it seems hard to do otherwise than recognise in one of these our Lord Himself, or a manifestation of Him—I mean in that one with whom he pleads. Indeed, as to HIM give all prophets witness, does not the truth of the Incarnation spread wider and deeper through the whole Scriptures, Old and New, than at first sight we seem to imagine?

But now for business. Would you like to see my papers? Will you also look out, and sharply too, for any possible blunders in the natural history part, which, as S. Cox says, bulks large in such a work? I feel the more inclined to take this work in hand as my Bishop has not only put my book on Ecclesiastes in the list in his commentary, but asked Mrs. Swan if I had any literary work in hand. If you say yes, you shall soon have an instalment, and before long, including, I hope, Ps. cxxxix. I was much struck with your view of רקם and the veil of the Temple. Is Scripture symbolism in harmony with Scripture physics? It would seem so.—With our love, I remain very faithfully yours, T. P. D.

I should like *Lancets*, or any science. Shall I return *Cornhill*, or will you take it with you after Lent? Hurrah for Hebrew!

The word רקם occurs Ps. cxxxix. 15, "When I was . . . *curiously wrought*," and the question to which Mr. Dale here replies was:—"It seems to me that the connection he [*i.e.*, Bishop Lowth in Lecture viii. on Hebrew Poetry]

indicates between the body (wrought *with a needle*—see Ges. Lex.) and the sacred needlework of the sacerdotal habit and the veils for the entrance of the Tabernacle [The Veil "WHICH WAS RENT" also?] opens out such a wonderful field of thought, or am I fanciful? Was all that elaborate needlework part of the prefiguring of the Incarnation? and if so, in what marvellous detail the figure was continued! And does it not work into your subject of vestments, &c., in Revelations, that white raiment so emphatically repeated again and again, and the '*Vesture*' dipped in blood?" This word רקם it is which is used in that very remarkable passage (Exod. xxxv. 30 to the end) where *the embroiderer* (ver. 35) is spoken of among those filled by the Spirit of God with wisdom of head to work for the Tabernacle.

February 3, 1883.

So many things have delayed me, that though I have written a good deal, some almost ready for press, I have nothing yet quite complete. A book has just come in from Mudie's which I have been extracting from, for it suits my purpose admirably, Arabella Buckley's "Winners in Life's Race," *i.e.*, the vertebrates. Amongst other things, I was so much struck with her admission of the gap between the reptilian and mammalian class that I have incorporated the passage. But I must make no more excuses, but go on to real business.

First, for the microscope. Do you think we could contrive one or two Lent scientific lectures? The outbreak of scarlatina entirely prevented our having any gatherings, and when Lent is over the days will be too long to attempt anything of this sort. In the present state of things it is hopeless to expect our boys to attend an

ordinary Bible-class, and so I want to find a means of casting a net to catch that class of fish, the shyest and most difficult to lay hold of. Now, could we get up a lecture or two on God's work in creation, and illustrate it with a few microscopic objects, the wing of a butterfly and dragonfly and the like? The larger ones I could show with my lantern, which has an achromatic lens. It is, I suppose, too early to get live specimens, but years ago, when I had my lantern made, I provided it with a slit at the top in which a cell could be placed, but I have never got so far as to use one; perhaps I was unknowingly getting ready for my present cure. With regard to other matters, I will not write with paper and ink, as I hope we shall be soon face to face. Have you seen "Driver's Hebrew Tenses?" It is well reviewed and carefully done. I wonder if he would support me in my conjecture that the nominative before the verb gives the idea of an imperfect, and after it of an aorist "I was doing" and "I did"?

The difficulty of catching the village lads was the greater that they were not to be tempted by knowledge in any shape. They did not want to use their minds; or, if one or two had more ambition, the fear of singularity in so small a community made them shy of indulging it. As a rule, once set free from school, a Lincolnshire farm-lad may have some ambitions with regard to the use of a gun or horse, but he sets to work to forget all he learnt of the three R's and other superfluous knowledge forced upon him by a paternal Government. The lantern-slide that obtained the most popularity was the cook bringing in the pie. They knew, for it was an old friend, that a sucking-pig was going to jump out and bite the cook's nose, and

they greeted the picture with a roar of laughter before piggy had time to jump. Many of these farm-lads came from other villages, so they were often quite raw material, uncivilised by the constant association and friendliness that softened the manners of the Rector's own village children. A good many of these lads were, however, approached on the subject of Confirmation, and later some of them were persuaded to join a Bible-class; but they formed one of many objects requiring time and patience, and making an apparently small return for the labour bestowed.

CHAPTER XXII.

FRAGMENT OF AN ESSAY ON THE DEVELOPMENT THEORY AS APPLIED TO THE STEAM-ENGINE—LETTERS—PARIS —SCIENCE AND SCRIPTURE—EXPERIMENTS IN PHYSICS —BETHHORON—HEBREW, ETC.

With regard to the theory of evolution, upon which so much has of late been said and written, Mr. Dale has left no record of his opinion. The impression made by his conversation is that, while he certainly had no sympathy with the Rationalistic school, he felt that the subject of evolution required far deeper study of the facts of creation than has yet been given to them before it could be either altogether accepted or rejected.

During one of his "playfellow's" visits, and while discussing this subject, he declared that many of the arguments used by the Rationalistic writers could be applied with equal force to the "evolution" of the steam-engine, and, in proof of this, wrote the following skit. He could never be persuaded either into completing it or making the corrections which he said it required, and his companion took possession of the carelessly-written fragment, which is now presented to the reader.

On the Development Theory as applied to the Steam-Engine.

This theory of development has hitherto been supposed to apply only to the genesis of animals or animated machines. It will appear, however, that

precisely the same reasoning will apply to those that are inanimate, and notably to the steam-engine.

This machine is popularly ascribed to the genius of Watt, and no doubt the testimony of history to this supposed inventor is of considerable weight. All must admit, however, that history, however venerable, must give way to the more certain and trustworthy deductions of natural science. If, therefore, it shall appear that the present existing race of steam-engines show undoubted marks of development over those which were produced in early times, and if, as is certainly the case, we can carry this advance back into prehistoric times, we have surely every right to infer from the principles of the doctrine of development that the steam-engine was not invented at all, but was evolved from some germ or primordial form, which, being the simplest of its kind, was gradually modified by natural selection, until it at length arrived at that accuracy of workmanship, complexity of design, and varied adaptation to multifarious requirements which justly excite the admiration of that large and increasing class of dilettante engineers, who are at once the product and the glory of a scientific age, and who are accustomed to frequent industrial exhibitions, or even occasionally visit our manufacturing establishments.

Now, the writer of an ancient history, eminently trustworthy as being free from any supernatural element, informs us that so long ago as some centuries before the Christian era, an engine of a simple, though not absolutely elementary form, did really exist, which is known to science as Hero's engine. This form has

appeared sporadically from time to time. Indeed, a specimen might have been seen at work not many years ago in a factory at Deptford.

That these engines only survive under a very favourable environment is sufficiently explained by the fact that they are extravagant in consumption of fuel. Now, fuel might truly be called the food of engines, just as the food of living automatons is doubtless their *fuel*, whence arises the work they are able to perform. These engines have been displaced, therefore, by the introduction of higher forms, it being clear that, *cæteris paribus*, none would be likely to survive which were not economical in respect of their food, *i.e.*, fuel. Hero's engine, however, is by no means the most elementary form which could be imagined; probably, therefore, those more rudimentary forms existed in considerable numbers in times anterior to those of the history referred to, which cannot be considered exceedingly ancient. It may also be expected that further research amongst Assyrian or Egyptian monuments will supply us with some still more rudimentary forms of engine. We can, however, hardly expect that what we might regard as the rudimentary form will be discovered, as this, of course, must have been in existence before the commencement of human history. In anything like its present form, indeed, the steam-engine could not have existed before the iron age, though there may have existed a progenitor duly constructed of stone in the later portions of the palæolithic period. Thus then it will be seen that we have historic evidence of the best character of the existence of engines of a low type in

comparatively early times. Now, if it be said this evidence is somewhat scanty, it may be replied, not only that it is as much as we could probably expect, but that we shall in due course almost certainly obtain more. Thus we shall be able to show what well-informed persons of culture can hardly doubt, that there have existed engines from very early times indeed, and that they were gradually improved into what we now see them in course of successive ages.

What, however, we have to do is to determine the relative claims of evolutionism and inventionism, *i.e.*, to choose between two and only two opposing theories, which may be used to account for the existence of those engines, one of which we may call the "specific invention theory," analogous to the exploded theory of "specific creationism," or that of "scientific evolution," acting in precisely the same way as our scientists have so conclusively demonstrated to be the case with regard to living animals. Now this being so, we may observe that if we can show that steam-engines, exactly as we now see them, were suddenly introduced with their environment, adapted to the work they have to perform, we should have precisely the same evidence of inventionism as we should have in like circumstances of creationism; but if, on the other hand, we find that this was not the fact, but that it took time, indeed a very long time, before these engines attained to their present perfection and adaptiveness to such complicated environments as modern manufacturing industry supplies, we shall have proved, exactly as evolutionism has proved with regard to creationism,

that inventionism will have to be given up. Further, that we can no longer trust such works as Smiles' "Life of Watt" or his "Engineers" and the like; rather we must regard them as mythical glorifications of certain persons, who, though they might have used steam-engines, had no real hand in what is called inventing them. Why, indeed, should we appeal to conscious design in this matter, when the much simpler principle of natural evolution sufficiently explains the whole? For we should clearly violate the only logical principle which separates science from fetishism if we abandoned the very simple principle of natural evolution by slow and progressive development, and introduced the much higher and complex idea of a mind suddenly conceiving an image of a complex machine, and then devising methods, as yet unexistent, to carry it out into practice. Simpler, because in the one case mind is imagined to act in time, while the other, content with time, excludes mind altogether. Of two possible hypotheses (admitting the possibility of "inventionism" for the moment), the inflexible laws of scientific hypotheses show us that the simplest ought to prevail. Now, as we have shown above, it is simpler to ascribe the progressive improvements in steam-engines to the mere lapse of time than to imagine a single inventor, or still more a series of inventors, interfering at particular epochs of industrial history. Given only three metals—iron, copper, and a little tin—and chemically these elements are simpler than the carbon, hydrogen, oxygen, and nitrogen of the so-called organic creation —and we have all the material out of which the most

approved modern locomotive or marine engine may be constructed, while all we ask for besides is, that the advance which we see took place in ancient times may proceed in like manner in the present. There is nothing arbitrary in all this, nothing like that which is required in imagining an inventor at certain arbitrary points, of whom in many cases we do not pretend to know anything, and of whose existence there is no proof.

It will no doubt be urged by the advocates of inventionism that it is difficult to imagine so complicated a structure as a modern marine engine without assuming an inventor. But to this it may be answered that it has not been found necessary, or even desirable, by some of the principal advocates of evolutionism to admit a creator. It is no doubt very difficult to show how a complicated structure, containing a vast variety of parts, possibly amounting in the aggregate to some thousand different adaptations—nuts, bolts, pistons, cylinders, plungers, valves, &c., forming subsidiary engines, and these united, came to exist together for a common purpose. But then mere complexity can be worth nothing in this argument, because, regarded as mere machines, the higher animal organisations, or even the lower, for that matter, are infinitely more complicated still. No doubt the valves of the air-pump act on the same principle as those in a heart, as, indeed, writers like Paley have abundantly shown. But then, if the more complicated engine does not require an inventor, why should the less complex? Evidently the same reasoning applies to both.

The truth is, there is a difficulty which evolutionism has not yet adequately explained. Natural selection has been defined to be that process in which nature, continually pairing together the higher organisations, gradually improves the species, and this has been compared to the process by which breeders improve their breed of cattle. Now, this combination of nature and art, if it should go on long enough, might evolve a new species. But, however this may be, it seems possible that, under certain circumstances, a personal agent might have caused the change or modification which to us seems like a new species, the result entirely of natural selection and of nothing else. But to admit this at all would amount to allowing the very thing which would make specific creationism, if not antecedently probable, yet perfectly admissible. Admit a personal will at all, and it may act anyhow within the means imagined at its command, and the question of adaptability to its environment, whether suddenly or otherwise, is of no real moment. The inventor, if there be one, will of course take his own time as well as methods in this behalf. That we have no direct evidence of the existence of any of these inventors is nothing to the purpose, because his will might no more be revealed in the result than, to use the instance cited, we could tell whether any given characteristics of the animal were the result of natural or of artificial selection. It must then be honestly confessed that here we have a real difficulty, which we confess we do not see our way to get over, but as it clearly applies to development generally, no doubt the able advocates of

that theory will propose some solution which will effectually dispose of the fetishism involved in the hypothesis that "providential" might possibly be a better adjective than natural to describe the process of natural selection and survival of the fittest.

Another objection, however, which may be urged in favour of inventionism is, that, after all, the few centuries which have elapsed between our own days and that of Hero are not enough to account for the development of the complicated structures which we now witness. But to this it may be replied, that though the natural development from primordial forms up to the highest known organisation took countless ages, the mere lapse of time does not seriously affect the question. There must, in virtue of the laws of nature, have been a certain tendency hidden in the primordial form by which the evidently two opposing forces of heredity, or the tendency to similarity to the parent, and, if various, the tendency to depart from that form, must have been mutually kept in check. That we have here a balance of forces is evident, for if heredity were absolute there would be no change, and so no adaptation to environment. On the other hand, if variation were unlimited, species would be impossible. The speed, therefore, at which variation takes place depends on the adjustment of those two forces, just as the speed of a planet's motion in any part of its orbit depends on the force (*the distance*) of attraction and the centrifugal force due to its velocity round the centre. Granted then the *tendency*, the mere lapse of time is a subordinate question. Now this tendency

being evidently a law of nature, and the exact proportion being the numerical expression of that law, we need not ask how they came to be adjusted as they are, but may conclude that inventionism has as little to do with it as creationism, and that it is quite sufficient to say that the tendency to change is more rapid in the case of the evolution of the machine than in that of the animal mechanism. The further question how this tendency was impressed savours rather of metaphysics than of science—indeed, is one with which science has clearly nothing to do; for how can science measure a tendency, or state the proportion between a tendency to change and a tendency to remain constant?

Then, further, in some of the more modern steam-engines there have been detected rudimentary organs. A small but important organ in steam-engines is the well-known priming-cock at the ends of the cylinders. Engines have been observed with a well-developed and at the same time a rudimentary priming-cock. Now, had these been the result of design, it seems to argue a certain amount of bungling, which is, to say the least, surprising on the part of inventors, who are supposed to be people of unusual acuteness in mechanical science. The hypothesis has been started that these rudimentary organs are due to the bosses upon the patterns used to cast the cylinders, and supporters of inventionism aver that they have seen such bosses on wooden patterns.

But a far simpler way of accounting for these things is that they have become abortive for want of use, as usually one larger priming-cock evidently is better than

two smaller, and hence, exactly as is natural, the disused organ disappears. Even supposing that at one period there were two priming-cocks, the tendency to enlarge one and disuse the other would clearly cause one, probably the smaller, to be disused. . . .

During the Lent of 1883 Miss Staveley was again a guest at Sausthorpe, so that there is a pause in the letters and the account of his work. He was not usually a very regular correspondent, nor, excepting when he had a subject in hand that interested him, fond of letter-writing. Mrs. Dale wrote regularly to the absent members of the family, he only on special occasions, so that there are few letters of general interest extant, excepting those to his "playfellow." He and Mrs. Dale were, with the exception of his visit to Germany, never apart for more than a day or two, a period which, short as it was, he invariably found too long.

Soon after coming to Sausthorpe he began working in the morning in preference to sitting up at night. He woke early, and would get up and go to his study, at the other end of the long passage. He would light his fire, which was ready laid, with a supply of wood at hand, and thus gained a quiet hour or two before breakfast, or rather church. He had an early cup of tea, an indulgence unknown in the time of the harder London work, but in those days when he rose early it was to start for St. Vedast by the workmen's train, and he sat up late to write or work at Hebrew and science.

After Easter in this year, 1883, he, his wife, two daughters, and some friends spent a fortnight in Paris. They saw the sights thoroughly, he especially, and the only drawback to their enjoyment was the changeable spring weather, which, with its alternate samples of summer and winter, made cold-catching a certainty. Trying enough in Paris, but, as far as winter was concerned, severer still on their return home.

June 1, 1883.

I feel I have been a very bad correspondent, and must confess also to having been exceedingly idle. Hebrew has, except for sermonising, been at a stand-still, and then to wake me up you point out to me one of the most difficult passages in the whole compass of creation's history. However, as a beginning I looked out the word צלע in the Lexicons. This word alone at once opens a number of questions. It is translated in our version, Gen. ii. 21, 22, ribs; Exod. xxv. 12, 14, &c., side and sides; 1 Kings vi. 5, 8, &c.,[1] also sides, as relating to the tabernacle and temple. At 2 Sam. xvi. 13, Job xviii. 12, in its usual sense of side; and again in Ezek. xli. 5, &c., as in Kings. Then arises further, as part of my special investigation, the question of distinction of sex, both in plant and animal, touching which the developmentists are discreetly silent. The argument in the *Guardian* seems to me likely to prove "fruitful," as indeed the tracing of quotations of the Old Testament in the New has ever proved to be. I hope I shall be able to look this matter up. But now for excuses for my negligence.

I came back from Paris very much better in health than I had been for some time, but instead of escaping the bad weather, as I had hoped, we came, as it were, into the snow, and since I have been out of sorts again, and thus have done very little. I have been reading up indeed Geikie's "Manual of Geology," to bring my knowledge up to the latest, and also to find out how far modern research has altered the bearing of the

[1] 1 Kings vi. 5, &c., chambers (marg., ribs); Ezek. xli., side chambers.

evidence I am looking for with regard to Genesis and Scripture science generally.

First of all, he entirely corroborates Arabella Buckley's statement as to the blank between the life described in the fifth and sixth days of Moses. I find also that there is no substantial advance made in regard to the lower forms of the mammals found in the Stonesfield and Purbeck beds, and their analogues. Though I am not a "special creationist" myself, I think that even Geikie's "Manual" might yield evidence which a special creationist might use, *e.g.*, "It must be conceded that on the whole the testimony of the rocks is in favour of evolution. That there are still difficulties unexplained must be frankly granted." Then, as an example, "The earliest known conifers are well-developed trees, with woody structure, and fruits as highly differentiated as those of their living representatives." I find it, however, notwithstanding this, very difficult to write much; not, as you see, from want of material, but that stooping over the desk gives me pain and aggravates the indigestion which torments me. Our Frankie is, I am thankful to say, going on very well indeed.—Your very true friend, T. PELHAM DALE.

In her reply to this letter his correspondent asks the following questions:—

First, Deut. ii. 34, why that great accent at men, מתם, cutting them off from women and children? and why have the women and children the הַ prefixed?

The next, Deut. ix. 21, I cannot make sense of that הֵיטֵב.

The next (Rœdiger has a long bit about it, with no *inside* to it), is not that form יְרִבֵּיוּן with the ִ instead of usual ו and the ן additional, a strong example of your Lœscher principles? (Deut. viii. 13). And Ps. lxxi. 4 also, the יד of the רשע, and the כף of חומץ?

Don't despise me if I ask baby questions. I have deep and serpent-like intent in so doing. Cyril was right when he said, "If I ask Grandpapa that, he'll tell me such a lot of things," and I never know what I shall get by asking whether א is ב or something different.

His answer, dated June 19, 1883, is as follows:—

First to answer your questions. The great accent at Deut ii. 34 may, I think, be explained by the word used for men, *i.e.*, מתם, which rather signifies individuals or persons than men, and hence the women and children are in apposition. "Individuals, *the* women and children as well."

Or thus: "Persons—women and children"—as it would be in English punctuation.

With regard to Deut. ix. 21, הֵיטֵב is looked upon as Hiph of יטב, to make good, and is used like an adverb. See Deut. xiii. 14, xvii. 4, xix. 18; 2 Kings xi. 18; Micah vii. 3, for the same adverbial use of the infinitive. Deut. viii. 13 is interesting; the Masorets have altered the word by pointing.

I have not been doing much in the Hebrew line lately, but I suppose I am getting over my bout of indigestion, for I have begun again. I got an idea

also in physics of a new kind of heat-engine, and tried to-day a preliminary experiment which proved sufficient to demonstrate that I was correct. It required a magnet. I had a very small one, and the difficulty was to get a visible effect out of it. I did manage, however, to get a visible effect, and now must wait until I can come at some better apparatus. The real value of this idea is that it may enable me to transform heat into electricity.

As to the family news, you hear them from my wife. Frankie is, I am thankful to say, recovering in a very satisfactory manner, and as we have had no other case, we may, I trust, soon hope to be out of quarantine. The daily service is suspended, which makes a blank, and besides a good deal of parish work is at a stand-still, especially Aswardby, where they have not had it at all.[1] You know most of the Sausthorpe children were down with it last year, so, except one or two cottages, there is not much risk.

I was just reading over for S. John Baptist the prophecy of the coming of Elijah. The early Church looked for a literal fulfilment, which is also Dr. Pusey's view.

The bell is just going for Compline, which, as we cannot have Evensong, we have in full, so I must, like you, say good-night.—Yours very truly in Christ.

The following letter gives a clear idea of the simple and ingenious methods in which he would make experiments when desirous of working out some question that suggested itself to him. The first part of the letter is in answer to a question as to a possible connection between Gen. i. 26, 27, "In the image of God" (צלם), and Heb. i. 3, "The

[1] Scarlet fever.

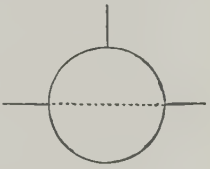
express Image of His Person" (rendered in the Peschito by ܐܘܦܣ), and whether, if so, it has any bearing on the Incarnation.

September 6, 1883.

You have given me more to answer than I can do at once. I do not see but that Heb. i. 3 bears very decidedly on Gen. i. 26, but it is interesting to compare them, viz., *ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως*, which the Revised Version translates, "Effulgence of His glory and the very image (marg. impress) of His substance," or, to render word for word, "character of his hypostasis," with *κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμετέραν* (I have carelessly displaced *ἡμετέραν*, which is in the first clause). I find that the Syriac uses the word צלם as the equivalent of *χαρακτήρ*. I will, however, look the matter up at leisure. Bernstein's Syriac Lexicon is in Latin; it is a very good one. The only English-Syriac Lexicon I know is one to the New Testament, a translation, if I recollect right, of Schaff, and which can be had of Bagster, Paternoster Row, and is often bound up with his Syriac New Testament. You will find Syriac so exactly like Chaldee that the one will explain the other; they are rather dialects of the same than different languages.

But now I want to come to the "Messing." This is a feminine description of some experiments in electricity which I am now making. "Is it possible to draw electricity out of magnets by means of heat?" The answer is, as far as I can get at it—Yes; but the effect is very slight indeed. I have, however, thought over a plan of turning heat into electricity, which seems promising. I have, however, been meditating

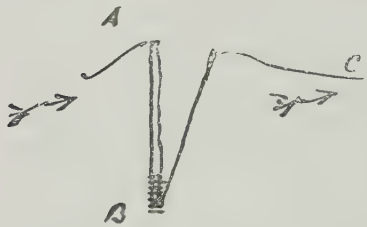
a letter to you asking two things. Can you help me to the following ?—A portion of a small sewing-needle fixed by cement, Canada balsam, or marine-glue to the back of a thin glass, exactly such as you would use to cover an object for the microscope. The glass serves as a mirror, and the whole is hung up by a thread; the needle is magnetised and is thus disturbed with the very faintest possible current of electricity. If the image of a candle is observed, a very slight motion of the mirror causes a large displacement of the image. If a scale is used, the result can be expressed in graduation of the scale, and for small changes of the mirror the moving force is proportional to the divisions passed over: thus a double motion will be given by a current twice as strong, or the image will move over twice as many divisions. Another trouble in experimenting in the country is that it is so difficult to get apparatus.



September 12, 1883.

I enclose you a disquisition on Ps. xxx. 7. There is a great field in the Psalms for an enlightened and believing criticism. The usual metre is three words and three words, but sometimes five words, divided 3 and 2 or 2 and 3. The cxix. is mostly written in the first of these two. Sometimes the metre is very strict, as Ps. vi., sometimes not so at all. I have myself done very little towards this, except that for devotional purposes for myself and people I have, as a preliminary, carefully analysed special Psalms.

Thank you very much indeed for your mounted needles. What a charming manipulator you would make in physics. I soon know what I want, but I cannot help hurrying my construction when I am hot in pursuit of some result, *e.g.*, *A B* is an iron, and *C B* is a copper wire. The copper wire is bound round the iron, and, so as to ensure metallic contact, warm *B* and a current will go through the wire in the direction of the arrow at a certain temperature. When *B* is nearly red-hot, dip it into flowers of sulphur, and instantly the current becomes vastly stronger, and can be increased up to a certain point by a repetition of the process. After a time, if *B* be kept red-hot, the power falls off, in all probability because the end *B* burns away. If the air be kept from it by immersing it in a test-tube (as at the side), the current is steady for many minutes. How long I have not yet tried. This is technically termed a thermo-electric couple. I have contrived to work three of these end to end, *i.e.*, the iron of one joined to the copper of the next, and so on, and could, I expect, work a wire [?] telegraph with the electricity. The novel part of the idea is the sulphur, it being already well known that sulphide



of copper is more powerful than copper itself; but as far as I know, not one has thought of obtaining a wire coated with sulphide of copper as this process yields it. A very curious and unexplained result is that on heating the wire a strong current runs in one direction, which continues as long as the heat is applied. On allowing the joint to cool, the current suddenly reverses itself and then slowly subsides; the reverse current is as strong as the original one. If, instead of heating at the junction, the heat be applied to the iron or copper, we have a permanent current in one direction for the iron, in another for the copper.

Experiments made with apparatus usually invented or adapted by himself were for the time absorbing and those who went into the study were detained as assistants; but, as he explains in the letter of September 6, the difficulty of working without proper apparatus often prevented his carrying out an idea that suggested itself. This thirst for knowledge did not, he believed, end with this life, unsatisfied and incomplete. He said, on hearing of the death of a great surgeon—"If there were nothing else to prove it, I should be sure of the immortality of the soul when a man like this dies and can leave behind him nothing of all that he has taken a lifetime to acquire."

And again, when some one was speaking of how, just when something seems attained, the power of using it goes —at last one can sing, and the voice fails; draw, and sight grows dim; read with understanding, and memory has lost its power—he answered, "Yes, because you don't learn it for this life."

Another speech of his full of significance was his comment on a verse of Psalm xix., "Day unto day bubbleth

up speech, night unto night breathes out knowledge." "Yes, the night does teach us more than the day; the only way we know how we stand in the universe is by looking out at night."

And another time he remarked that the "resolution of a discord was so much the sweeter when we had waited for it;" adding, "All the discords of this earth will be resolved in the final harmony of heaven."

The same note is sounded in the theme of the article he wrote called "A Redeemer's World," in which he showed how all the failures, incompletenesses, and shortcomings of this world had, after all, a grand conclusion in the future, when redemption shall bring perfection.

"Apparent failure may," he said, "be anything but failure. Christians are sometimes sent on the forlorn hope, or to lead the false attack which is not intended to come to anything, and they think they have failed. But the General's plan has been carried out."

A saying of his with regard to the Septuagint may well be quoted with reference to the Biblical studies mentioned in these letters: "I do not believe in the inspiration of the LXX., but I believe in the inspiration of the Word of God, which is not lost in translation, but adapts itself to its work in the world."

The next letter is five months later than the last given, and belongs to the year 1884.

February 11, 1884.

Your Hebrew question has been lying on my desk waiting for an answer which day by day I have been intending to send. With regard to the point as to אִישׁ contrasted with אָדָם,[1] there is no instance of the use so

[1] The words are Ish and Adam: both in A.V. very frequently translated "man." In Gen. i. the word is Adam; in Gen. ii. vers. 5, 7, 8, &c., Adam, vers. 23, 24, Ish; Gen. iii. 6, 16, Ish is translated "husband."

common in Scripture of איש, equivalent to our "one" and the German "man," as contrasted with אדם, the proper name of man, and equivalent nearly to our humanity. The question as to the meaning of the reference to the beast[1] is one of those points which has been in my mind as connected with the animal life of creation. This "life" has in it much in common with ours, as all who watch the higher animals must see, and who will in some way (Rom. viii.) take part in our redemption. We may perhaps be able to discuss this fully when we meet. You will see by the *Church Times* that I have been acknowledged as one of the earliest advocates of the night-attack theory of explanation of Josh. x.[2] With regard to the "moon," this is one of the points which help to convince me of the truth of this explanation. If the sun was standing still in heaven and brightly shining as at noon, the moon was of no use at all; whether it did or did not shine could have made no difference at all so far as the attack was concerned; but the case is very different if it were a night-attack. Then the thing wanted was that neither sun nor moon should give light to the defeated enemy. Now note the words: the sun was דום, the moon עמד. Look out these words and the references, and see if they are not quite appropriate. Don't they also carry out our theory of letters דם with ו in the middle, מד with ע standing first? But these cabalistic mysteries are not for profane eyes, only for those who are ready to see what I have called the flowerets of Holy Scripture.

[1] חיה, "beast," *i.e.*, living thing.

[2] See Chapter XX.

I have a pretty theory concerning the hail. What if this were caused by a large meteorite, say of a few thousand tons weight, about as much metal as we and the Russians threw away at Sebastopol—cosmically a very little thing indeed—and that this came with planetary velocity. Now this velocity was, say, forty miles per second—it might be much more. Now what would happen on reaching the earth? It would arrive at the earth's atmosphere at 120° below zero, which is the temperature of space; it would drive before it the cold air of the upper regions, but the friction would be so great even high up in a rare atmosphere, that the surface would be white hot. At such enormous differences of temperature, the most ductile iron would fly into pieces like a glass bottle suddenly filled with boiling water, the fragments being icy cold, and descending with diminishing velocity, and continually breaking up until they reached the earth. The atmospheric disturbance produced would be like the Java volcanoes, which caused absolute darkness for many miles round. That in such circumstances the kings got into the caves of Makkedah is just what we might have expected. I should like to examine the vicinity of Bethhoron, to see if there were any traces left of meteoric stones. Comp. also Deut. viii. 9.

But now, suppose one proposed this in any modern scientific gathering or sent a paper about it. If it were read at all, it would be in what in De Morgan's days we called at the Astronomical Society "mad papers," and which De Morgan would read with a mock gravity, and with the most severe glances of

reproof to any one who laughed, except *in his sleeve*, when he was short of better matter, or we had required relief from something very mathematical. The only chance one would have perhaps, would be to argue from it the late production of the Book of Deuteronomy, and then it would probably be welcome to some!

I am very glad you have determined on the whole loaf.[1] I hope I shall prove a better companion this year than last, when I was feeling worse and worse in health, until, when I arrived at Dover on our Paris trip, I thought I was in for it. The sea-air, however, set me up, and the exercise at Paris restored me temporarily. I am, under my present regime of dieting, getting better, and am beginning to read Hebrew with something of my old zest. You will be interested in the restoration at Aswardby. It ought, by the terms of the contract, to be open before Easter. Could we, do you think, give the boys a few scientific lectures, say on natural history, as a bait? You know what lads like ours are, and how elementary this must be, but you will find that all classes are ours at Sausthorpe —except the farm-lads—by this time. I mean that they are favourable to anything we do now, and seem to care for us. If I could do this so as to get the lads round me, I should, in engineering language, have driven my heading this season, to be made into a way next autumn, if God should give me health and strength to continue the work. I thought that a fortnightly lecture with diagrams and pictures might attract. It would naturally turn into a religious gathering in

[1] All Lent at Sausthorpe.

Holy Week. On reading this to mother, she says we have but five or six boys, too stupid for anything of the sort. Our drawing-room play did attract them no doubt. However, let me have your mind on the matter. Mother sends her love. Emily says bring some carving.

The misprint spoken of in the following letter occurs in the introduction to the work on Ecclesiastes, p. xi., and had hitherto escaped notice.

May 1, 1884.

Many thanks for dear old Thomas Fuller, Sid. Col. Soc. His thoughts are quaint and suggestive ever. With regard to אלא, I fear you have spotted a misprint. It no doubt ought to be אלו. See the word discussed at length in Pusey's Daniel, p. lxxii–19.[1] The fact, however, of the alliteration is not obscured much by the misprint, which is fortunate. I did not remember, unfortunately, that I had seen Pusey's note until the sheet was in type.

I am due in London next September, as I have promised a paper which I am now writing. It is on the Attitude of Modern Physical Science in respect to the Catholic Faith, and I propose to treat the subject assuming the Catholic Creed. I make this assumption on the ground that the so-called conflict of religion and science is often really only a conflict between scientific hypotheses and popular religious opinions. We as Catholics are not bound to accept

[1] The Editor cannot verify this reference.

the hypothesis, nor do we care to defend the opinions, which are often only disguised Puritanism.

I send you the account of the battery which I should be glad to see tried, and with carbon plates in lieu of copper wire; but I have not much time for this sort of work; besides, it is very difficult to get the apparatus without seeing it first.

I have a galvanometer which is far less sensitive than the one I made myself.

August 4, 1884.

It seems to me that to apologise for bad correspondence on my part would be like the pot accusing the kettle—"leastwise in a contrary sense, but the meaning is the same." I have had, however, not much to communicate, and have been very busy with a paper that I have had to prepare. The subject being "The Conflict between Religion and Science regarded from the Catholic Standpoint." The matter seems to work out fairly well. I show how the evolution theory involves nothing that from the Catholic standpoint is not perfectly consistent with the faith; for indeed it is no new thing that man is *developed*, as he is so visibly both corporeally and intellectually, and that, according to Herbert Spencer's own showing, there is no more absurdity in supposing the whole human race developed through millions of years from a single germ than that an individual should be so in some twenty years. To which the answer is, Exactly so, but Job, see chap. x., and David, Ps. cxxxix., show that all this was sufficiently known to the ancients, who do not see that "purposiveness" is excluded by this

consideration, as some modern Evolutionists contend. Moreover, the Book of Job discusses the question of an imperfect world, and comes to the Christian conclusion, at least in the germ, "I know that my Redeemer liveth." I then show how the very same geological facts on which Evolutionists lean for the support of these hypotheses are entirely in harmony with the first chapter of Genesis, and, as far as space permits, draw the harmonies out. One has, however, to miss out several, they are so very numerous.

August 5.

With regard to your astronomical phenomenon, I should say "Crystal Palace fireworks." If seven balloon lights tied together float away from a spectator at a distance, they would seem to set like stars, just as the hull of a ship disappears below the horizon. I can think of no other explanation. Did the distance between the lights contract as they disappeared?

I have already confessed to being a very bad correspondent. I find writing painful from the pain in the left side, which I fancy must to a certain extent be muscular, as, so far as spirits and appetite go, I am better than I was. It is, however, a tiresome companion.

If you have a little leisure for Hebrew, take up the words [1] נחש[a], תנין[b], שרף[c], פתן[d], עכשוב[e], צפעוני[f], and see how they are used. I am inclined to think that

[1] A.V., (*a.*) Serpent (Gen. iii. 1, &c.); (*b.*) Dragon (Ps. xci. 13. &c.); (*c.*) Fiery serpents, fiery flying serpents, seraphim (Isaiah); (*d.*) Adder, marg. asp (Ps. lviii. and xci.); (*e.*) Adder (Ps .cxl.); (*f.*) Cockatrice, marg. adder (Prov. xxiii.; Isa. xi. 8; lix. 5).

possibly there is more in the serpent lore of Holy Scripture than our friend imagines. Why I write thus is because I notice that so many of the allusions in the Book of Job can be explained by this symbolism, in which Leviathan can be interpreted by means of the great dragon, δράκων, and which S. John uses so constantly in the Revelation; comp. Job iii. 8, 41 *passim*; Isa. xxvii. 1. I think also I have pointed out to you that the Polel found in Gen. i. 20 is found only at Isa. vi. 2, xiv. 29, xxx. 6, and that the seraph is connected mysteriously with the serpent through Num. xxi. 6. Now the reason why I think I have some fresh light on this point is that it seems to clear up a difficulty in the Book of Job. The final description in the Theophany is the Leviathan. This always seemed to me a kind of anti-climax, but not if one remembers that this creature is looked upon as a symbol of Satan, and so in effect its description touches upon the great mystery of evil. To ordinary persons crocodiles are simply rapacious and repulsive. The higher appreciation of the naturalist regards them very differently. His eyes can see that they are as wonderful as the rest of the animated creation, and in their line as useful. It is then a very important lesson, which teaches the simple truth, GOD made the CROCODILE, and quite germane to the discussion in the Book of Job. Compare also the use of the word Rahab, as occurring in Job ix. 13, xxvi. 12; Isa. li. 9, 10, comp. v. 15; also Ps. lxxxix. 10; Ps. lxxxvii. 4, 5.

I can't write more, for we have a lawn-tea this afternoon. All send love.

October 6th, 1884.

I have been long wanting to write you a letter and to send my paper which I read. They asked that it might be printed, but the paper was one intended for the ear rather than the eye, and if it were to be read, it could be put in a better form with the science in the notes. However, I think you will be interested in it, though to a certain extent it has been anticipated in your case by other MS. papers of mine.

I caught a bad cold which flew to my liver and rather spoilt my London visit, as I had one of the worst fits of indigestion that I have had for some time in consequence. I was working just before I left Lincolnshire and after my return at a little pet bit of science—the dispersive power of liquids as connected with their chemical constitution. I have found that there is always an increase of dispersive power in the direction of increase in the carbon in the liquid. This runs through nearly a hundred different compounds, some of them of very different properties indeed. This is a curious and interesting result. I have not been doing much Hebrew lately; indeed, the fortnight in London was nearly without books, though I was never parted either from the Hebrew Bible or Greek Testament. Do you know anything about the vegetation of corn, and in what state the germ is in the ripe seed. In a bean I know it is a small plant, but I have never examined a monocotyledon. Thanks very much for the book. It arrived in time to suggest some things in reading the paper, but it was complete before the book arrived.

October 27th, 1884.

Perhaps some people do take a long time answering their letters, but then if they have pain, that is a valid excuse. I have not got this excuse just now, so here goes. I do not know anything about the book you mention. A good deal has been written upon the titles of the Psalms, but as yet nothing *certain*. With regard to the paper, I imagine that it might go forth much as it is. It would, however, improve it to print the science in the form of notes. One of the troubles of such a paper before a mixed audience is, that to experts, of which there are a few, the science is known already ; to others it is not very intelligible, make it as popular as one can.

The dispersive power is that of light. Some chemical substances cause a great separation between the red and violet rays, as, *e.g.* benzole. Water, on the other hand, causes very little. Thus benzole is said to be of high, and water of low dispersive power. Flint-glass is much more dispersive than crown-glass—hence the bright colours seen in drawing-room lustres. Theoretically the subject is a difficult one, and the mathematics of it are pretty but intricate. Hence, all one can discover is of interest. I was much pleased with the book you sent me, especially the scientific part of it. He states many points of importance in regard to the evolutionary theory. I should have made much use of it in my paper, only nearly the whole was written out before it arrived. I do not know anything about metaphysics, and so can give less certain judgment of the second part. I have not read Emerson, and do not intend to do so.

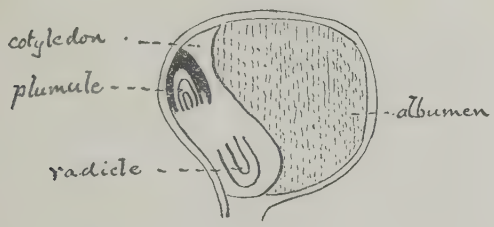
With regard to the "corn of wheat," I imagine that there is this peculiar characteristic—that no part of the seed appears above ground again. I once planted a row of beans, and took up one daily for a fortnight until the seed leaves began to show. I cannot even find the germ in a grain of wheat. I suppose one must soak the seed in water or start the germination in some way.

My poor little Elsie died last week, on Monday. She had not been well for some time; she refused food and died under my table on Monday. We buried her in the garden.

In answer to this and another letter his correspondent sends him two from scientific friends concerning wheat. The one from Mr. Fawcett, of the Natural History Department, British Museum (now director of Public Gardens and Plantation in Jamaica), gives the following clear and interesting account:—

You ask about the "corn" of wheat. It is quite true that no part of the cotyledon appears above ground, but it is not characteristic of wheat, for this feature also occurs in other plants. In wheat it is difficult to see the embryo, for it is much smaller than the grain. Soaking in water hot from boiling for a minute or two, would probably enable it to be seen more easily. It is quite at the base of the grain, on one side. It is better to take a grain of Indian-corn first, as the embryo is larger. The cotyledon envelops the "plumule" or first bud; it does not change, but simply absorbs nutriment from the floury part of the seed, the albumen, and transmits it to

the germinating embryo. This operation is the same in wheat. It is wonderful how the function of



cotyledons varies. In beans they contain the whole of the nutriment for the young plant within their own tissues, and there is no "albumen."

Mr. George B. Wollaston wrote touching the question of the possibility of discovering the origin of wheat :—

I had nearly *thirty-five years* ago a plant called *Ægilops squarrosa*, said to have been wheat cultivated backwards for fourteen years by a gentleman attached to the Kew Gardens. It is a native of Northern Egypt. When I first had it, it was a coarse form of grass, with only one large bearded seed ; the following year it was single ranked with several seeds ; the next year double ranked with many seeds, certainly having the appearance of an ear of bearded wheat. I cannot vouch for any of this except what happened under my own eyes. From all I heard at this time, I should think it was true as far it goes, but whether it be the origin of wheat, bearded wheat, or barley, I do not know.

Mr. Dale writes on November 28, 1884 :—

The book and MS. arrived this morning. How long can I keep the former without inconvenience to Mr. Fawcett, as I shall read it carefully through? I have the notes of a paper on the "corn of wheat," and will send it you when complete. With regard to Hebrew, I hope your young friend will give every moment he can spare to its study. He will find it most suggestive for sermon-writing and invaluable for Bible-classes. With regard to his question about the relationship of the LXX. to the Hebrew, it always seems to me that the following is the rational course. The Hebrew unpointed text is amply supported by the LXX., the variations being, after all, few and far between. There are, I think, evident traces of Masoretic influence in the pointed text, and possibly of Christian in the present recension of the LXX. But even these vanish to a great extent on careful examination. Thus, with regard to the passage Ps. ii. 9, we have a mere question of the pointing, but there is this to be said, the two roots רעה and רעע are cognates, and ought to have a connection in sense as well as in sound. According to our ideas, the meaning of רע is that which rushes on the passive agent, and this seems to give a kind of reason for the double sense, which, indeed, looked at as a prophecy, the word may well have. . . . A very instructive task would be to compare carefully all the numerous words for evil and wickedness in Scripture, and trace the precise meaning. רע[1] is the first which rises above the horizon of Scripture. טוב[2] has already appeared many times. *Verb. sap.*

[1] Evil; Gen. ii. 9.

[2] Good; Gen. i.

CHAPTER XXIII.

NOTES OF AN EASTER-TIDE ADDRESS—BOOK OF JOB—HEBREW LETTERS—PSALM XXX. 6—PROVERBS IX.—WORK ON THE DAYS OF CREATION.

Of one Eastertide discourse some short notes were taken by one of Mr. Pelham Dale's hearers. She says: "Owing to exceeding fatigue and weakness, he had delayed his usual preparation till near service-time, and when at length he sat down to work, he was interrupted by Mrs. Dale's entrance with a batch of questions about the garden. But the interruption was not so unconsidered as it might have seemed, and as she left the room she remarked, 'Yes, I know you want to be working at your sermon. It will be all the better for your not having too much time for it.'" The time was gone, he went into church, and that evening's sermon was the one which follows. The text was St. Matthew xxvii. 50–54.

"Jesus, when He had cried again with a loud voice, yielded up the Ghost. And behold the veil of the Temple was rent in twain, from the top to the bottom: and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the Holy City and appeared unto many."

Our Lord's dying cry not only rent the rocks of the

earth of this world, but it reached the world of departed spirits, and the graves were opened, and many bodies of the saints arose and went into the Holy City. The *saints* arose and went into the HOLY City and appeared, I think I may say, unto *saints*—appeared unto those who were fit for such manifestation. [And who are these saints? Not only the saints departed. Read the Holy Volume, see whom S. Paul addresses as saints. We must needs confess ourselves to be miserable sinners, for so indeed we are. A saint is one who knows himself to be a sinner, but who longs after that holiness, which is to be found only in Christ. And note that when S. Paul addresses the saints, we find him shortly afterwards cautioning them against sin and wavering them to "walk as becometh saints."]

And at that cry the bodies of the saints arose. Yes, the Death of Christ is our Life; it is all plain enough to us now, and was it less so to them then?

The Church of that time, few in number, poor, humble, unlearned, were on the one side, and against them was arrayed the world in its strength. Trial and persecution were coming; they were to take their life in their hand, ready if need be to lay it down for their Lord's sake. For the sake of the Lord and Master in whom they had believed, and whom they had seen die the death of a criminal in the form of a servant, they were to take their life in their hand literally and without figure of speech. Here, on this side, was the altar; a few grains of incense and they lived; on the other side, the stake, torture, death, the great trials of their faith which were to come, and in preparation for

this death was the special aid given that they should see the effect of the Lord's Death on the blessed spirits in Paradise, and face to face with them receive from them a message of comfort.

And what was this message? What had the saints risen from the dead to say to them? I think I can tell you. Is it too bold to think it? I think I can, for there was one man who visited that world and returned, living, to this. And what had He to tell? Not of the glories He had seen; they were unspeakable. It is not to those waiting outside the gate of Paradise that the glories of that Paradise are revealed. He did not tell of those glories; He could not speak of what He had seen, but of what He had learned. What He could tell was, "My grace is sufficient for thee. My strength is made perfect in weakness." This is the lesson learned in Paradise; this is what the saints, awakened from their sleep by the dying cry of the Lord, would say to those who wanted strength to suffer for His sake.

And if those dear to us could come to us now—if once more they could stand before us face to face in that body which we have known and loved, only with all trace of suffering gone—this is what they would say to us to help us on our way through the trials and sorrows of this earth to the glories of Paradise, "My grace is sufficient for thee. My strength is made perfect in weakness."

These notes do not claim to be more than a mere outline of what came from the preacher; but, spoken in his clear

voice with his loving earnestness, the message came home to the listener, who wrote it down on her return home.

April 20th, 1885.

Thank you very much for your telegram, which so far puts our minds at rest. I send the *Athenæum*, which I read with interest. I have a budget of things gradually accumulating. I have lately been rather waiting for Emily to take an interest in the microscope. We have sowed some mustard-seed, and I taught her how to examine the germinating radicle. She is much interested in it. To-day she is a good deal occupied, and a little dull at the bad news from Birchetts, but you have set us up again.

I have also a matter connected with Job vi. There is a word there, אפלדה, which occurs nowhere else, which I have often looked at (see ver. 10). This the LXX. translate *I would leap*. Indeed, here and in ver. 5 this version renders in a very enigmatical manner. However, I must not write more, as post-time is drawing near. Will you, if you have leisure, look at this passage, the gist of which is, I suspect, Job's dismay at the apparent injustice of a Providence which permits the righteous to suffer. Isa. v. 4, בעותי אל, terrors, ב־עותי and עות, the meaning of UNequity.[1] Comp. Eccles. i. 15, vii. 13; Amos viii. 5; Eccles. xii. 3.—Mother sends her love.

April 22, 1885.

Many thanks for your letters, which greatly ease our minds, and enable us to realise how our dear Clare is

[1] See the following letter.

progressing. I have not sent either her or auntie loves, but I do not know that that is wanted, for they are never out of our thoughts and prayers also.

I have been studying in early mornings the Book of Job, and have come on a point which will, I think, interest your other invalid, Miss Carr. The passage is Job vi. I did not see at first how it was an answer to Eliphaz, and how Bildad's was an answer to it, but it is now, I think, clear to me. The topic of the chapter is contained in ver. 4—

For the arrows of the Almighty are within me

[עמדי very emphatic, which the LXX. notice, and render "in my body"].

Because their fever drinks up my spirit,
The perplexities of God besiege me.

The בעותי occurs here and Ps. lxxxviii. 16 (17) only, but the root meaning of בעה seems to be to inquire; comp. Isa. xxi. 12; Obad. vi.; also Chaldee, Dan. ii. 13, vi. 4 (5).

It is also related evidently to עות, which is used in Ecclesiastes in opposition to תקן; see Eccles. i. 15, vii. 13, and Job viii. 3, which is the key-word of Bildad's answer. This I think makes all clear to ver. 7, which I should render—

That which my soul refuses to touch,

and "refuses" is emphatic as standing first.

That same is my sickening food,

or loathsome food, because he had no alternative but to arraign the Divine justice, as being an innocent sufferer.

Then, too, this accounts for ver. 10, with the unusual word סלד, used here only, in the sense, I think, of leap towards, "gladly accept" my pains. "I would not pity," for I have not hidden, *i.e.*, misrepresented, the holy words, 1 Sam. iii. 18; Gen. xlvii. 18.

I must not write further to-day as it is drawing near post-time, but I fancy I have given you a thought to work out at leisure, and in which you will be interested.

We send our love.

July 6, 1885.

I send you another instalment of Job. I ought to have done more, but I have been working in bed before we get up, and so write nothing, but pilot my way through some of the difficulties.

The little book on accents is for your own. I have several copies now which my aunt gave me, with a charge to distribute them to such as would be likely to appreciate them, so that if you want another you can have it. I rather like the Bishop's rendering of Job xii. 5;[1] it lends itself to what I believe is the real argument, though he does not state it very clearly. In this case "it is in store," &c., must be admitted to have a double meaning; it will encourage sinners to go into slippery places, and so be cast down to their destruction. I am, however, inclined to think that in this case the sliding foot is that of Job himself, for he feels the difficulty of a loving Deity allowing, as it seemed to him, purposeless suffering. "Why give to toil light?" *i.e.*, light to toilers who had better have

[1] "To calamity (belongs) contempt, in the thoughts of him who is at ease. It is in store for the slipping of (his) feet."—*Bp. Wordsworth.*

died before they had seen the light, is the question he asks so pathetically in chapter iii.

I have not forgotten you in the matter of your difficulty. I have made it a special intention at one of our Eucharists. I trust you have seen already light in it.

Just now we are quite alone; only Frank at home. He is a good deal with us, of course, and I give him elementary scientific lectures in our walks. This morning he came in great excitement, before the bell went for church, to our room-door to tell me a chrysalis had changed into a moth. He had found a chrysalis in the garden, and I showed him how to preserve it in bran. This morning it came out. I think it is the ordinary gamma moth, but my knowledge of the lepidoptera is exceedingly limited.

The next letter, beginning with mathematics, continues the history of the moths.

September 29th, 1885.

I have been in the mind to write some time, but have little to communicate. I have given a good deal of time lately to my mathematical work, and have found some interesting results, but not such as would commend themselves to non-mathematical persons. Hebrew has, too, not advanced much except for the purpose of sermons, so that I fear I must regard my letter as a confession of idleness. I must, however, not forget to thank you for the interesting little bit of science you sent me. I think that we shall see ere long ammonia made by synthesis from the atmosphere, and if this could be accomplished at a moderate cost, it would be

a great boon to "us" agriculturists. The children are very hot upon their entomological pursuits. The hop-dog proved quite an excitement; it was a novelty to the country generally. Fortunately there is a hop growing at Aswardby which furnishes food, and when I last examined it, it was going to change its skin or turn into a chrysalis. The others have turned, and Frank was in a state of ecstasy, having witnessed the process of the chrysalis wriggling out of the caterpillar skin. They come to me with every moth and beetle to know what it is, which is usually more than I can tell them. They brought me a specimen of the brimstone butterfly, which I showed them under the microscope. The scales are very beautiful, especially those from the brown spot in the centre of the wing. I do not know if it is usual, but I killed the creature by exposure to vapour of methylised spirit under a tumbler. This seemed very effectual, and though the specimen got moistened with the spirit, this soon evaporated and left him apparently unharmed, but, of course, quite dead. Where can one obtain cork for mounting on, and other requisites of this kind? Sometimes I am inclined, for the children's sake and my own, to set up a little in this line. One wants a pursuit in the country which will take one out of doors. I suppose gardening would do this for me, but I cannot stoop as gardeners must do, and walks, when you know every gate and hedgerow, are not interesting, unless indeed either in botany or zoology you can make each one a fresh point of interest.

His correspondent recalls some purposely exaggerated abuse bestowed on one of his grandsons for thoughtlessness

or awkwardness. "You're the naughtiest, most-likely-to-be-hangedest young dog I ever saw." It need hardly be said that the tone and manner made the speech rather complimentary in its reliance on the recipient's affection and understanding. A serious rebuke would have been very gently worded. Parental love Pelham Dale once described as "A spring—a spring that will run to waste rather than not run at all;" and filial duty "To honour—כבד, make weighty—what in others would be a trifle, a whim."

Thank you very much for your letter and the information for the children. I read them what you said. They like the caterpillars better than the butterflies, because they watch the changes, that are yet new to them.

I think your idea of the Hebrew words a very good one indeed. It is quite worth while to do it, because, at any rate, you will get a very complete and accurate knowledge of the language in the process.[1] With regard to the position of the letters, I think that I have noticed, and with this Lœscher's view coincides, that the middle letter, especially in hollow words, as he calls them, *i.e.*, medial א, ו, י, and also ה and ע, has a peculiar effect, giving a certain interior meaning to the root.

[1] The letter here answered is lost, but the exercise proposed was something like this:—Having ascertained the general meaning of a bi-literal root (as צר, see above, chap. xx.), or of any two radicals, to collect the tri-literals containing these letters, with a view to the study of the added letter in these words, comparing them with other bi-literals similarly treated. Thus, to take צר, קץ, and זר, do we find any relation between צרע, קצע, and זרע as regards the idea added to צר, קצ, and זר by ע? or, again, have צרף, קצף, זרף anything in common belonging to the letter פ? This is only one of many methods of trying letters under the theory spoken of in the chapter before mentioned.

This, it seems to me, can be stated thus. The first letter of the root carries the sense towards the subject, the middle letter dwells upon the agent, the last goes over to the object. Thus, in your example, צ gives the idea of the subject pressing, ר of the agent moving forward, ע towards the object in a state of effort. Hence צרע is an inward stroke, a disease, and the result is leprosy. Similarly ף, which is related to ב, is to purge out, especially as applied to metals, out of which the impurities are squeezed, as in the case of iron. Sarepta of Sidon is צרפת, the forge-town. Possibly there the widow had lost her husband by an accident at the furnaces. With regard to the meaning of Samech, I think it is that of something placed as a support; it bears the same relation to ש as ן to צ. There is the word סוס, a horse, and also a swallow, which may be explained in conjunction with its cognates that it denotes (*i.e.*, ק, does) the rapid motion which stops at the appointed place.

With regard to the enclosed, which I return, to a certain extent I agree with you. These services are very beautiful and refreshing. I hope she will have *enough* of them. I do mean by this that frequency will cause them to pall upon minds really in earnest, but they are seen to be, as one becomes accustomed to them, in their place as festal occurrences. We should use them as we use feasts, which give the relish (to the temperate) to the plain food which forms the staple of our diet. All that is necessary can be found in most churches, though in some cases it may be well not to regard the ritual. This at least is my plan, *e.g.*,

at ——-. I always choose a place where I cannot see the celebrant.

To-morrow I go to Lincoln to take part in the Diocesan Conference, so I write this hastily.

January 11, 1886.

Thank you for letter and card. I am glad Miss Naesmyth's pet is better. Yet we must look forward to part with our pets, who are at the best but short-lived creatures. Mine, you know, Elsie and Bruce, are both gone, buried with decent dog-burial in the garden.

As to Ps. xvii., which is a great favourite of mine, there are difficulties which I am unable to surmount. . . . One ought to find out if possible what is the metre . . . I will, if I can, work this out, and you shall look over it as part of your Lenten penance when you come to Sausthorpe.

With regard to Ps. xxx. 6, is not this the idea ?—

A moment His anger,
A lifetime His pleasure,
In the evening lodges weeping
To the morning —— song.

The LXX. render רגע by ὀργὴ, "anger;" but Schleusner explains this as meaning misfortune. Brady and Tate preserve the meaning but destroy the poetry, viz. :

"His wrath has but a moment's reign,
His favour no decay ;
Your night of grief is recompensed
With joy's returning day."

S. Paul, 2 Cor. iv. 17, seems to allude to this. Rendered word for word, we have "the instantaneous

weight of our affliction by excess into excess, eternal weight of glory works itself out for us, we not looking at the seen," &c. Our English version is a translation, literal enough, but hardly gives the idea which is apparent in the Greek. The affliction, which is short in time and light in weight, works out for us by a process of ever-increasing quantity a glory which is both weighty and perpetual. See, however, Wordsworth *in loc.*

I find, however, that time is running on, and we shall soon hear our postman's whistle, so I must conclude. All send their loves.

February 10, 1886.

I am very glad Miss Carr has taken to Hebrew to beguile the tedium of her sick-room. A *little* Hebrew helps much those who use it rightly, and in a spirit of faith. With regard to Zebedee's children, I believe we have both been anticipated by some of the old writers.[1] With regard to our Lord never casting out devils with a touch, you will find some beautiful remarks in Keble's "Eucharistic Adoration," and also a most beautiful analysis of the Revelation. I have a copy, so you can add that to your Lenten penance. I have not seen Wilson,[2] but I

[1] This refers to a suggestion (by whom originated is forgotten) that *if* the Apostles filled the twelve thrones in the order of their death, and *if* the thrones were placed, as in pictures, in a semicircle about the Throne of their Lord, then the mother's prayer might, even literally, have been fulfilled—St. James, the first to die, taking the first, and St. John the last throne, one at the right and one at the left of our Lord.

[2] "An Illustration of the Method of Explaining the Old Testament by the Early Opinions of Jews and Christians concerning Christ." By William Wilson, B.D., Parker, Cambridge, 1838. Mr. Dale refers to

certainly should with him dispute your late friend's argument, both as to its major and minor premiss. First, our Blessed Lord did assert His Divinity; and secondly, even if the terms of this assertion are not so direct as we might have anticipated for so important a doctrine, we have to bear in mind that we should expect that as "He came in form of a servant," this doctrine would appear more clearly after His glorification, as indeed it does.

I have found a most beautiful parallelism in Prov. ix. 1–6 and 13–18:—

> Wisdom has builded her house;
> She hath hewed her pillars seven.
> She hath killed her victims, mingled
> her wine; Yea, set in order her table,
> &c. &c.
>
> The woman of follies is noisy;
> silliness, knowing nothing at all.
> sits at the door of her house;
> upon a seat on high over the city.
> to call, &c. &c.

There is a peculiar interest in ver. 2. The metre appears to run over the lines of versification, so that "mingled," which comes into the first line, belongs in sense to the second. Then also "wisdom," which is a plural form, answers exactly to *folly* and *silliness* in the description of the other stanza, beginning ver. 13, and the contrast is kept up verse by verse throughout. The last couplet is peculiarly impressive: "He knows

the assertion of a Unitarian friend of his correspondent, that our Blessed Lord never laid claim to Divinity. Wilson's contention is that it was this, and not the claim to be the Messiah, which excited the fury of the Jews.

not that ghosts are there and the depths of Hades her guests."

רפאים are departed spirits. I was particularly pleased with this, and intend to make it the subject of my Sunday's sermon.

I have got a small grindstone, so that I can now sharpen all the tools, no matter how blunted; so if you want chisels and gouges sharpened, now is the time. I found out how to hold the tool so as to get any angle of edge I please, so [here follow some rough diagrams of carving tools] or so at my pleasure, and get the edge quite a plain surface, not round unless I like.

I have got a letter to the *Church Times* and *Church Review* (not an exact copy of C. T.), which I expect to appear next week. It is on the geology and Genesis question. Huxley makes a curious objection about land animals which the Hebrew seems to solve. I have not worked it out, but it depends on the word הָרֹמֶשֶׂת (see Gen. i. 21 and ver. 28 as compared with רֶמֶשׂ). Have you examined into the meaning of particles of this kind? *e.g.*, Eccles. i. 4, עמדת, and also קהלת. I cannot quite satisfy myself as to the exact meaning of these words. On the whole, I am inclined to think that it is an abstract again become concrete, thus רמש, creep; ה . . . crawlingness; ת, crawler, or perhaps equivalent to our English a-crawling.

But the post is nearly due, so no more from your expectant "playfellow," T. P. DALE.

May 11, 1886.

I have sent by book-post an instalment of the book —the chapter describing the method. Square brackets

in ink mean matter to be left out: those in pencil *doubtful*, and awaiting your advice as to insertion, or to be incorporated elsewhere. The next, I think, will be (nearly finished) a chapter of definitions—What is science? *i.e.*, in our case, physical science. What is religion? The dogmas of the Nicene Creed. The next point I am going to take up and get ready is the arrangement of the Oracle, *i.e.*—

Day One.—Which, if it begins at the beginning of the chapter, includes clearly all the rest.
(*a.*)—God said. Light, *i.e.*, force in action.
Day second.—God said. Firmament = causing *division.*
Day third.—Two creations, seas, life.
First triad.

Day fourth.—Luminaries.
Day fifth.—Animal marine life.
Day sixth.—Which also contains two creations.
End of second triad.
Day seventh.—The Paradisal rest.

The era of redemption.
The serpent and the יהוה אלוהים.

There are a great many parallelisms and peculiar forms which are specially worthy of attention.

Mother wants to know how you got settled-in, and whether you have seen Caroline and Clare. We had a very pleasant week in London, but wet and cold have met us again on our return. We are now a very

small party—mother, Evelyn, and myself, are all. The others all went away on Monday morning. I found Mrs. Rayson and Hannah Fisher, at the shop, both ill when I returned. The latter has inflammation of the lungs, and has had a very bad time. She is getting better, I hope. Poor Mrs. Fisher is not strong, and one feels for our poor people in trouble of this kind. I am thankful I have a charge where I can personally help all that need. So Hannah can have beef-tea, soda-water, &c. If you see Miss Naesmyth, remember me to her particularly.

[*Note by Correspondent.*]

Mr. Dale's habit of placing himself on a level with any one whom he took into consultation, no matter how inferior to himself (a kind of humility very familiar to those who have had much intercourse with their betters), is the key to the frequent requests for "advice" or information in these letters. He disregarded nothing, whether "foolometer" made a suggestion, or grandchild discovered a fact in natural history; the sieve was applied, and if there were one good grain, it was not lost.

May 19, 1886.

I send by book-post another instalment, the second chapter, supplemental to the first. An Excursus on Inspiration, which, so far as copying is concerned, may be reserved to see if there is room for it. And an addition to the chapter on Days, so that it would stand thus, "On the Days of Creation and the Work assigned to each of them." Added is a Table of the occurrences of the Divine name and a specimen of the text, with accompanying renderings of versions. The other page

might contain remarks and explanations, and this is the reason that it is made up on the inside of the sheet. The next chapter I intend to write will be the nature of light considered scientifically. I shall collect more facts which are especially necessary for our work, which is that light is the visible representative of the secret forces of nature, Heat, Electricity, Magnetism, Chemical action, &c., these ground forces, so to speak, which make the Kosmos what it is. The curious point is that unless the material of light, אור, finds a מאור, its presence remains wholly unperceived; and while it seems as if it were the smallest and weakest of forces, especially in its form of light, the real measure of it is in billions of pounds per square inch. Think what this comes to over a continent; and yet this is a mere nothing of what our sun really supplies to his attendant planets. Thus the first day's work is indeed first, like the First Commandment.

I had almost forgotten what I want you to do with regard to the Table. Before we go to the trouble of making it out as for press, it will be well to consider how best to draw it up, and what is to be put between the portions of the verses, *e.g.*—

First.—Divine command—
God said let there be light, &c.
First.—Divine approval—
God saw that it was good.
First.—Divine definition, &c.

I will write more when I have further copy. You need not hurry with the copying, for copy will not

arrive quite so quickly when my present store of notes is exhausted.

May 26, 1886.

As long as you render the sense of the passage it does not much matter, and I see that the corrections often have the fault you mention. So if you will, do your office of amanuensis, and just make a pencil cross or pencil-note, which can easily be rubbed out if necessary. Page the MS. by all means, if you think it will conduce to clearness, and write upon it any pencil-notes you like. It is not likely that it will see the light. I regard it as a rough draft. Again, if you think that what is in one paragraph would be better and clearer for being broken up into more, do so; but I don't love paragraphs quite so much as our dear late Bishop (R.I.P.) used to do. I have not made any double-line paragraphs, which books, especially scientific books, often do, and in mathematical books number them as well. Would it not be well to adopt these? If the book is not clear to you, there is some defect in the reasoning. Especially note this in the scientific parts, which I have made up my mind should be written for the unscientific. You will not always, however, see why I have given the information I set down until we come to the harmony of the passages in the record. For example, the enormous waste of light—of which we use in our world so small a fraction of what the sun gives, and, if all the other planets are added, is still a mere nothing—will come into use when we think of God as light, and so of the overwhelming forces which are concerned in its production.

I must not write more, as I am momentarily expecting the postman. The next chapter you will get will be scientific. I do not put any theological reflections in the scientific chapters, but reserve them.

June 1886.

I think if you could send some of the copied paper with your notes, I could probably resolve your doubts as to my meaning. You have the first draft uncorrected except by interlineations. It may not be quite clear in all cases, and ought somehow to be made so. If you find my MS. very foul, as the printers say, return it with queries, as they do. The work naturally divides itself into two distinct parts—there is the *resumé* of existing sciences, and this is kept clear from the interpretation of the oracle.

I suspect that my paragraphs are usually spaced paragraphs, and begin a fresh idea or take a fresh departure.

I do not like too much lead and "fat" in a book, but I am well aware that lead often makes heavy matter lighter, and a due amount of fat increases the relish of the reader.[1]

Anything appropriate in MacCulloch may well be put in. I have not read Douglas's book; what is its title? does it bear on my subject? I do not want the marginal references, but I do want the marginal readings, and as ordinary editions give both or neither, I used the cheapest I could get from the Bible Society. In one case, that of the detailed commentary of my own, I put in references, but these direct to the use of the Hebrew words and their occurrence. This would be

[1] "Lead" = space between lines. "Fat" = blank space in matter.

of no use to the unlearned, for whom I write. They must have results.

I have two pictures with green skies, and two more with skies of an ordinary colour. The drawings from the Exhibition have not yet been sent back.

You will, I hope, have another chapter in a day or two.

Mother sends her love.

I do not like the cobbler's wax dodge. Why sensible people, who *do* know what eyes are, should put an additional strain on them by bad centering! Especially *cobbler's* wax! I don't despise it. Oh, no! Next time, use it to improve the definition of your eighth and see what you make of it. I would treat myself to two new lenses. I shall tell Clare that if she should happen to tread on them by accident of course——

His "playfellow" writes in reply—

I quite agree with you that lead lightens matter and fat is relishsome—and, in these lazy, self-indulgent, superficial days, people have learned to be unable to read without such helps.

You will find that I have asked to have one paper returned. You will see why I stopped short in it. Also I wanted to hear you read the Table. Do put in Hebrew words and references as well as results. There are heaps of "unlearned" (like your little group here of foolometers) who are yet capable of enjoying and using such references. For instance, your wrapping paper (cancelled) contains a bit about מועדים which I have saved up and mean to worry you to put in.

of [illegible] for whom I wrote. I [illegible]

[illegible] to give [illegible], and two more [illegible] Exhibition. [illegible] been sent back.

You will, I hope, have [illegible] in a day or two.

[illegible]

[illegible] not an [illegible] and I had [illegible] only *rubber's* wax." I don't [illegible] that, do, no! Next time, use it to improve the definition of your [illegible] and see what you make of it. I would [illegible] myself to two new lenses. I shall tell Clare that if she should happen to read on them by accident of course——

[illegible]

I quite agree with you that [illegible] station and [illegible] relationship, or [illegible] ordinary, [illegible] days, people have learned [illegible] unable to [illegible] without such helps.

You will find that I have a wish to have one [illegible] You will see why I stopped short in [illegible] I wanted to hear you read the Fable. Do put [illegible] words and recitings as well as results, [illegible] of "unlearned" like your little group [illegible] are yet capable of enjoying [illegible] For instance, your [illegible] I have [illegible] and mean to worry you to put in.

WAITING FOR A WIND.

Do you know, really your first draft is almost always clearer—juicier—than your improvements; and that this is not fancy I have again and again proved. When a corrected (and a fully corrected) sentence or paragraph has seemed to me difficult or obscure, I have over and over again got at the meaning instantly by reading the original sentence. Often I have longed to substitute it for the correction. Once more, if you write for the unlearned, do give them process as well as result.

The allusion to cobbler's wax was in reply to an account from his "playfellow" of how she had mended her spectacles —broken by being trodden on. He suggests that they should be trodden on finally.

The word *foolometer* was used between them in reference to the scientific parts of the "Book on Days." Once when he was explaining some favourite but rather abstruse subject, he met her eyes and checked himself to give the hurried explanation: "You see I am using you as a foolometer." Then aware that his speech sounded impolite, he added, "But you make a very bad one;" meaning to imply that her intellect was hardly a fair gauge. Further apology was however drowned in laughter.

A letter of June 11 says:—

You will have received ere this an instalment of the work. This section will consist of ten divisions, the Ten Words, and the corresponding testimonies of science. I have written the scientific part of the Second Word. The comparison will follow. In working out the science, the thought has been strongly impressed upon me how very narrow is the range of human effort in heavenward elevation as compared with that which is earthy. We can no more ascend into

the heights of the waters above the firmament than descend deeply into the waters below them. Then, as the protector, the atmosphere is as a dome of adamant, moderating the tremendous forces which come from without; a wall great and high, which yet does not conceal or obstruct, like that of the New Jerusalem. Please do not send any more copy by hand. Whether I shall get my MS. without one or two reminders, if at all, is problematical. . . . In the meantime I have to go on writing without the slightest idea of what your difficulties are, or in what direction I am to go to avoid them. Is the science too small or too deep? or the parallelism or harmony not sufficiently obvious, or, as I am seeking harmonies, do I trust too much or too little to the ear of the listener? These Harmonies as one goes on are some of them seen to be but subtle; they are those parts of such a train of reasoning which will commend themselves to believers strongly, but will appear to the materialising speculator as altogether visionary. To take an instance, the Babel-builders, who want to make a tower the top of which shall reach to heaven, would be disgusted with the remark that in four miles they will have reached the limit of perpetual snow—and the application of this to modern science, which, if not exactly mud and slime, is for this purpose not much superior as a material.

I am just on the point of going into Spilsby. I do not intend to work on the Excursus yet, though I think it may need something touching the symbolical aspect of Holy Scripture, which comes out in the matter before us more strongly than I anticipated.

August 13th, 1886.

There is sent by book-post a small instalment of the "Opus." It is the Science for the Third Day. Look carefully over the botany, and make any suggestions that strike you, for it is more your subject than mine. The chapter on the "Wording" which is to follow will, I think, run to some length, as curiously enough the explanation is at hand of the objections which have arisen as to the simultaneous appearance of vegetable and animal life in the world, and how it was possible for vegetable life to exist without the sun. If, however, the days are inclusive, as our exegesis shows, the objection will not only vanish, but turn into a harmony; for the lower forms of vegetable life grow in the dark, and exhale carbonic acid like animals. Thus in its earlier stages of דשא, vegetation was, as it were, able to keep up the balance of life apart from animals, though the converse is not true, and also promote the deposition of the vegetable mould needful for the growth of עשב and עץ. Then also, as the American writer points out, דשא representing the lower forms, where the circles of vegetable and animal life intersect, is not said to produce after its kind, as the others are. I have got Baden Powell's book through Mudie. Curiously enough he goes with me and against me; he has failed to notice the Divine definition of a Day. The science is well done, is up to date, and very suggestive. He runs his head against the day theory in a curious way. He sees that it cannot be the day of twenty-four hours, and he also sees that it cannot be simply a succession, *i.e.*, vegetables completely formed on the third day, aquatic

animals on the fifth day, and so on. He does not notice the fact, as far as I have read him, that the day's work is going on still in the world, even though it be as it were a rest. The world made, not exactly making, but the same processes going on to support as in times past, made the world. Thus the denudation which sculptured the mountain still washes down debris into the valleys to renovate the fields. I write this sketch that you may be guided through the somewhat miscellaneous facts in Geology and Vegetable Physiology; they are what are wanted for this portion of the book. I have not been idle, but have had a good deal of interruption. Possibly the MS. will reveal this. Emily, who is punching, sends love.

September 30th, 1886.

We are all very anxious to hear from you, for we hear you are not looking so well as you ought to do, so that I fear you have found your eyes troublesome. I send you another instalment of the book, but with some hesitation, as I am afraid you will find copying a trouble. If so, please let me know, and I will send MS. for your perusal, and notes, and will, where necessary, put in fresh pages.

I have already found a very important note for the chapter on the third day's work. Sir W. Dawson considers that the early vegetation was composed of gigantic early forms, in analogy evidently with the next advance to coniferæ. This, you will see, is a conclusion to which I have come, and as the words were written before I saw the address of Sir William

Dawson, and are grounded on the Wording of the Oracle rather than geological considerations, the "Harmony" is remarkable.

. . . . . .

Clare is at present carving at the table in my room. I have found out how to put an edge on a tool even if notched, and to cut hard or soft wood at pleasure. We can, if we like, cut against the grain. Emily's cabinet has now approached completion. She has had some contributions, but the chief work is her own. It looks surprisingly well. We are expecting the ——s, so I must put on my bettermost things.

October 5th, 1886.

I send you another instalment. This completes the creation to the advent of man. Altogether the exposition is highly satisfactory.

If you find anything in the "Attributes"[1] which will help forward the exposition, let me have it by all means. If the book were more modern, one might quote it as an authority. Its surprising accuracy and adaptability is well worthy of notice, if one can contrive to get it in.

. . . . . .

With regard to the fresh copy, you will, I think, find a good deal in it of novel matter. It will probably require some additions. Notice particularly how the exact wording of the Oracle harmonises with the geological facts. Are the former intelligible to unscientific people of ordinary understanding? I did not want to

[1] "Proofs and Illustrations of the Attributes of God." By J. MacCulloch, M.D.

mix up the science and the exposition, and so have tried to make the science intelligible as elementary science, which I hope it may be. Thus the exposition or the science could be read consecutively, and an idea either of the science I use or the exposition of the Oracle obtained. Of course those who have had some scientific training will have no difficulty in following the exposition, if that also is plain enough. With regard to what is to come, I imagine that the question of the origin of humanity may be left for the next section of the Oracle in chapter ii. The fact, of course, is, that however he came into the world, man has changed the face of the world, and that he was the last created of God's creatures in this earth is most manifest. If the fifth day is the period of saurians, the sixth day is the period of man, and so all true science shows. But time is up, so I must conclude. All send their love. I can put the sweetest edge on tools imaginable to the taste of the carver.

October 15, 1886.

I think your alterations are decided improvements. I need not say that I used "class" in the untechnical sense, but it is just those sort of misstatements that I wanted to avoid, and should not make in case of a science I really knew. With regard to carbon dioxide, I wish I had called it carbonic acid all through. This is a question of nomenclature, and arises from the fact that dry carbon dioxide is not acid. Of course, carbon dioxide in the atmosphere is always moist.

The object of the science in the paper returned is to show that the lower class of vegetation does not

require sunlight. My own idea is that the evidence points this way. The early plants were all algæ and lichens, *i.e.*, plants which do not require vegetable soil. They grew then, as they do now, on the naked rock, and were of much more advanced forms than those now existing, being probably gigantic and highly developed. This is the real source of graphite, which, as might be expected, shows no structure, as coal does. After this came the cryptogams generally, but the green plants needed sunlight probably, and so we may imagine that ferns and equisetæ, and still more conifers, did not appear until sunlight. There was thus graphite possible on the third day, but coniferæ, and so coal, not till the fifth; beasts, palms, &c., on the sixth, and present vegetation on the eve of the seventh day. The fauna matched the flora, as they always do. The gigantic carnivorous saurians were, however, no "providential mistake;" they were just in the right place, and could only be supplied by vast numbers of invertebrata. This accounts for the fact that we find the remains of such food *in situ*.

Now, here is a very pretty geological speculation. It disposes beautifully of the idea of "nature red in tooth and claw," and rather points out that each animal is good in its place, and makes way for better.

I have had a bad cold, so that I have been able to do little in the way of MS., but I have some in hand.

He writes again on October 18th:—

The botany is, as you say, vague. I have no botanical text-book, but I have been reading up

Geikie's text-book diligently, and have found several points which would be very telling, especially about the ancient flora, of possible archaic date. If, therefore, you will return the science part of the vegetation chapter with any remarks in the margin, I will add what I have found. Then if your friend will read it to expunge any blunders (I do not believe the *argument* will be affected, for it is too close to facts, even if we took the older determinatus), it will avoid future cavil. I too am not strong in botany, as you know. . . .

The rest of the letter is a discussion on the best form for the Tables, and a proposal for transliteration of the Hebrew text.

October 23, 1886.

I enclose some more copy; the foolscap is the last edition of the Table, which I, if you will remember, only enclosed as a sketch, and not to be copied. This edition may be considered as nearly ready for press. It has been carefully verified point by point from Geikie's handbook, and is for the most part, on the geological side, in his own words. Both sides must be read together. I want back as soon as you can send it the third day's work, both scientific and harmonic. It will require extensive additions, for the present form is a mere outline of what is clearly demonstrated by the paper I now send. That is the Table which takes in both vegetable and animal life in detail. You will see by the references at the side to the Oracle how close the agreement is; how point by point all works out, but in a way unexpected by

both of us. The rule, "Every fauna has its flora," seems a kind of law of nature, and that from the very first. There seems also the principle that the ancient lower forms made up by size what they wanted in organisation, and this both animal and vegetable. Also, I think that the idea of the days enclosing one another receives fresh confirmation, and more, that it seems as if each day fitted into its place and was preceded by a long prophecy of what was to be, a slow fulfilment of what God said. I want, however, the MSS., either my own or your copy; the former will be best, and will write the matter out in form. The other paper on the quarto size is a contribution to the geological part, and brings it down to present times. It is almost all verbatim from Geikie's book.

I am glad you have the Englishman;[1] it is a host in itself. I am obliged to be off to Aswardby.

November 5, 1886.

I send you back the MSS., and, as you will see, have adopted most, if not all, of your suggestions. I have also carefully gone over the geology with the help of Geikie's text-book, and so brought the science up to date. The only result is that the harmonies come out all the more convincingly. The Note I. at the end is an instance. I have always been a Neptunist, because it appeared to me that Moses was Neptunian rather than Plutonist; but Moses is both. Light, *i.e.*, fire acting on water, makes the world as it is. You will see also that the difficulty as to the

[1] Englishman's Hebrew Concordance.

simultaneous creation of plants and animals disappears so far as it ceases to be an *objection* at all. It is quite consistent with the facts that the *germ* may have appeared ages before the development of the higher organisation, plants as well as animals. Evolutionists are the last people in the world who ought to find fault with such a reconciliation. I am anxious about the wheat; the quotation is from Macmillan, and he is F.R.S.E., and seems a good authority. Geikie also agrees with him. I know that there is a speculation about wheat being a degraded [?],[1] but I cannot say I put much faith in such speculations. I only care for the facts adduced, which usually serve my purpose.[2] With regard to the MS. I have none, except the two last sent. You have the whole, for I returned them at Southborough to you. I should be glad of them, as I shall probably make some unnecessary repetitions, of which that one about the Cainozoic nomenclature is one; but there I want the name—its origin is explained later. I have not the least idea of what a modern "Cycad" is like, and have no book that tells me which is its commonest representative in modern botany. Botany is my weak subject, as might be expected in one who lived so many years in London.

Emily and I have constructed a bench; it is quite solid, and is so contrived that any strain is necessarily distributed through the whole. I have even contrived a substitute for the bench vice till I can get one; it is by no means instantaneous grip, but it holds fast. We have now a fowl-house in progress.

[1] Illegible. [2] Mr. Wollaston's letter on p. 203 followed this.

December 10, 1886.

I have not been able to do much more. I am slowly recovering from a cold, which has stopped the services of the week. I found to-day in a book a quotation from Huxley, where he says, "I should expect it (vegetation) to appear under forms of great simplicity, endowed, like existing fungi, with the power of determining the formation of new protoplasm from such matters as ammonium, carbonates, oxalates, and tartarates, alkaline and earthy phosphates and water, without the aid of light." Could I need more for my theory as to the third day's work than we here find? דשא is essentially *early* grass, that which springs up first, *i.e.*, simpler forms. [Then follows a list of the parishioners suffering from colds and chills, as he was, adding:] I am nursing up in hope to get through Sunday somehow —fortunately it is the light Sunday—as I have an instruction at Sausthorpe when there is Evensong at Aswardby now. The even Sundays in the month have four services. The evening service is an instruction in Scripture, Litany, and two hymns; about twenty verses of St. John's Gospel explained, a hymn, and the Blessing. It is satisfactory to find that it is listened to with interest.

December 20, 1886.

I enclose the punch. I fear that the true fault is that the metal is too soft. It should be made of steel wire and hardened to a blue temper. Next time I am in London I must add some steel wire of different sizes to my stock of materials. I have taken a good deal of

pains to get the four little toes of the punch square, and of the same size.

I have not been able to write much of the book lately, partly because of a bad cold, and partly the great difficulty of adequately treating the creation of man. There is this point: The moral and doctrinal is out of all proportion important as compared with the physical, yet it is this latter that concerns my argument. It is, no doubt, true that, considered geographically, the advent of man has changed the whole face of the earth, quite as much as any of the creations which went before it. The flora, the fauna, the course of the rivers, the aspect of the surface, is quite different to what it would have been if it had been peopled with anthropoid apes, if, indeed, such creatures could have survived so far north as say East Lincolnshire; yet Huxley makes much of the exceeding small difference in physical structure, and remarks on the fact, no doubt quite manifest, that there is less anatomical difference between a man and an anthropoid ape than an ape and a monkey of the lower class.

In the same way he urges that animal instinct does not differ but in degree from human reason, yet in effect the difference is infinite. To put this well is, however, not easy, and the "Image of God," when considered carefully, leads to an interesting consideration as to the kind of design we may expect in the world.

February 15, 1887.

I am now getting the MS. ready for press, and have the following. Your copy extends from the beginning

to the end of the fifth day, and also a short piece touching the advent of man, but the bulk of the six days' work, *i.e.*, the creation of mammalia, with the scientific notes, with the bit about the Hipparion, you have still with you. Then again you have the Table of "The Divine commands," and also the Table of Vegetable Life in Time, taken from Geikie's book. Your copy of the science of the botanical part has gone with Mr. Fawcett to Jamaica, and has not yet returned, but my copy is with me. I find, on looking back, that I have omitted any detailed exposition of the first verse. Incidentally it occurs in other parts, but I think a page or two dealing with the verbal peculiarities, of which I have the matter all ready, must be inserted; it will go very well with the chapter on the Days. I have read all I could lay my hands on of what has been lately written, but I have found none as yet which go to the direct inquiry, What is the science of the Bible? As soon as one does this, it seems here, as elsewhere, the Bible justifies itself. I am again confined to the house by one of my bad colds. The weather is so very trying here. I have certainly taken every precaution, but one gets cold here one really knows not how. I hope, however, with care, that I shall be all right in Lent. I have made my magic-lantern, so I think some natural objects would be valuable. Would it be possible to mount some of large size like slides, *e.g.*, a butterfly's or dragonfly's wing? The children were simply delighted, more than I expected them to be, and we had contrived a screen of tracing-paper, very rough, but it answered its purpose admirably. I have some pieces

of round glass three inches in diameter. A transparent object blacked round the edge would, I think, show, but how should it be mounted?

Mother wants you to let her know the train you come by, to meet you.

CHAPTER XXIV.

LIFE AT SAUSTHORPE—LETTER TO DEAN BURGON—LETTERS —HARMONIES—DEAN BURGON—REV. X. 6—ELECTRICITY—HAB. II. 2—PRATT'S GENEALOGY OF CREATION—HEBREW ACCENTS—POLARISATION OF LIGHT—LETTERS OF SYMPATHY—A "BILL OF FARE"—CHERUBIM.

Parish work at Sausthorpe was happy in that it had no history beyond the ordinary chronicle of domestic events in its inhabitants' lives—the round of births, marriages, illnesses, and deaths. In so small a community these events were subjects of interest and conversation. There was the present for the child at its christening, for the bride at the wedding, the enforcing attention to the doctor's orders, and carrying delicacies to the invalids, prayer for the dying and sympathy for the mourners, and flowers to lay on the grave. A few words sum up the events which varied the round of daily occupation.

There was for the Rector the yearly visit to the Conference at Lincoln and the fortnightly one to the Workhouse, where he was a guardian. These were the only duties outside his own household and parish that he undertook. He was a silent member of the Conference; by nature he was diffident and unwilling to put himself forward, and the diocese of Lincoln remained undisturbed by the sheltered Ritualist.

He could look back from this quiet haven on the turmoil of the old life, and feel perhaps a regret for the lost

enjoyments of that time before it was embittered by the attack upon his work. With regard to that attack he said, "Whether the stone knocks against the pitcher or the pitcher against the stone, it's all one in the end to the pitcher."

But after all, he was not so shaken physically or mentally as he and his friends at first feared. The bleak climate always tried him, but he lost none of his activity of movement. As for his mental powers, he used to say that when he could no longer remember or repeat correctly certain formulæ, he would know it was time to give up his mathematical studies. That sorrow he was spared, and there was never a time when he did not delight in answering such a question as the one described in his letters as "Mathematically pretty, but intricate."

The book went on steadily; there is a break in the report of its progress as his correspondent was at Sausthorpe. It was during her visit that the following letter was written to Dean Burgon :—

SAUSTHORPE, SPILSBY, LINCOLNSHIRE,
[*To* DEAN BURGON.] *March* 7, 1887.

VERY REVEREND AND DEAR SIR,—A mutual friend, Miss Staveley, now staying with me, has incited me to trouble you with the following.

I have been greatly interested with the notice in the *Guardian* relating to the days of the Flood. This question of days generally has much occupied me of late, especially the days of creation. I am as fully convinced as you are of the strictly historic character of this Divine *Oracle;* yet I hold that the days are to be interpreted as including vast periods, and I draw this from the Oracle itself. Thus: (1.) The Divine *definition* of a day (Gen. i. 5). He "called the light day," &c. Here is no relation expressed to duration

of time but to a certain phenomenon. Now this definition is entirely in harmony with what we know as to light. Since light was created, there could be no darkness in the universe. Perpetual day exists in it. Even the British Empire is never dark; the sun is always shining somewhere in summer strength. If we regard "light" as denoting light force, we may observe that light is invisible to us unless it falls on some object which reflects it. A perfectly transparent and a perfectly unreflective body are to us equally invisible. How beautiful is this regarded in its symbolical aspect. Light must become *as it were incarnate* for us to see it, however certain we may be of its existence in fullest force. It is truly also the *division* of light and darkness, or shadow, by which we see forms.

Next we have: (2.) The peculiar enumeration of the days. Day *one*, ver. 5; Day *second*, ver. 8, and so on to Day *the* sixth, ver. 31, and lastly, Day *the seventh*, ch. ii. ver. 2 (bis) 3, blessed and sanctified, and subsequently called the Sabbath. This Day ONE is still enduring. Now this finds an explanation when we observe that the first day's creation runs into all the rest. *Light force* is the most striking form of the forces of light, heat, electricity, chemical affinity, &c., by which the world is hewn out to its present form. The *One* Day *includes* all the rest. Compare also Zech. xiv. 7, in which the light culminates in universal shadowless redemption, and Apoc. xxii. 5.

(3.) The following days, including one another, work up to the sixth, which is THE Day, and in which we may say periodicity has attained its

completion. The development of these days is, I find, in the most remarkable harmony with the facts of modern science, and the harmony appears, the more carefully the wording of the Oracle is studied, the more remarkable and complete. The seventh day is not only *the* day, but *the one* day.

(4.) The six days divide into two triads, containing ten words, "God said." The fourth day is usually spoken of as the creation of the sun and moon. So little, however, is revealed concerning the heavenly host in this respect, that the stars are dismissed in a clause of two words, and the verb has to be inferred from the preceding clauses. See the italics in the A.V. This is not (I speak reverently) inadvertence, for "He telleth the number of the stars and calleth them all by their names." We notice then that it is the *offices* of the sun and moon, which as timekeepers are set before us, to rule לממשלת, and that God is said to make them for this purpose. Moreover, they are to be for signs and seasons, מועדים, and for days and years, but they would only become signs and seasons when there was a reasoning and worshipping creature like Man to observe them, "מועד especially, for the word seems principally to imply religious festival, as the concordances show. Thus the periodicity of the days was not finally established until the sixth day in its perfection and completeness.

(5.) In chapter ii. 4, the heavens and earth are revealed as created in a day; thus the so-called Elohistic and Jehovistic accounts are seen to be altogether in harmony.

Miss Staveley desires kind remembrances.—I remain, very reverend and dear sir, very truly yours,

T. P. DALE.

This was followed by a paper. He writes:—

April 25, 1887.

After some hesitation I sent the paper to the Dean on Saturday. On reading it over, I found that I had proved my point, and I only hope he will give me his opinion on it. I have not lately made much progress with the book itself, but am getting the earlier parts together. I find, however, that the more one studies, the more light one finds, and also that the more one reads of science, the more accurate the Harmonies appear.

What think you of this:—

"The most striking fact that presents itself in connection with the history of these animals (*i.e.*, Tertiary mammalia) is their very sudden introduction, both as to individual numbers and diversity of form, almost with the beginning of the period, a circumstance of no little significance. . . . In the earliest division of the Tertiary, the Eocene, we meet with the remains of individuals belonging to at least one-half of all the recognised orders of the present day." That is, that "the beast of the field" appears suddenly, and thus there is a geological gap between these creatures and those below them. The writer is Angelo Heilprin, Professor of Invertebrate Palæontology of the Academy of Natural Sciences, Philadelphia. He is a strong Evolutionist, but he admits that in certain cases

the doctrine is difficult of application; there are unexplained geological breaks, of which this is a striking instance.

I resume my letter, which was broken off by a bad cold, which disinclines me from doing anything. There was an answer from the Dean this morning, who could not be persuaded to read your very legible copy. I see what he is—one of those confident scholars who sees his own side very clearly but not the opposite. Yet, it seems to me that, though it takes off from the edge of one's writing, it is quite essential to be something of a devil's advocate, and look at the other side. It is a great pity that papers so good as his are fail of their effect. It is this that made him write so strongly against myself in the ritual controversy. It would be hard to persuade him that we were really fighting for the integrity of the Church of England, yet I think we may say the event has proved this. I have very little news to give. I am still going through the work, and getting it a little together. I can tell by the mistakes what was my state of health when I wrote the different chapters. My cold now is due to the winds, which have been exceptionally keen, even for the Wolds.

. . . . . .

Emily and I have finished our corner cupboard, and are greatly pleased with it. It is also fairly true. I find your machine for square and level exceedingly useful. I have found out how to use it. We have, too, been occupied on a fowl-run, 20 feet square, with partitions within. Emily can now saw to a line. I shall make quite a mechanic of her. We set the

straining-posts upright, with the level attached to the square, and it looks quite imposing and workmanlike from the road.

In May or June Mr. and Mrs. Dale took their holiday, a portion of which was generally spent with some relations living near Miss Staveley. So the next letter speaking of steady work is not written until August:—

August 16, 1887.

With regard to the question you sent me as to the idea of "time ending when eternity begins," I am inclined to think that the citation of Rev. x. 6 is a case of one of those misappropriated texts of which there are several instances in popular theology. I find that Schleusner agrees in the difference between καιρὸς and χρόνος (that the former signifies time, and that suitable, the latter any time), being the same as the Bishop [Wordsworth]. As to the Syriac, I have only Lee's quarto edition, which makes no distinction; but we must remember that the Apocalypse in the Syriac is a late addition, so we cannot expect much help in this direction. The Bishop's rendering not only makes good sense, but also goes on naturally to what follows. Also the fact that the devil is said to have a short time, or opportunity, agrees with this meaning. I daresay you are aware that Rev. xi. is the difficult chapter of the Book. I am inclined to fall back upon the old idea that the two witnesses are Enoch and Elijah, and not the two Testaments, as the Bishop expounds. The trumpets remind us of the fall of Jericho, and the last has seven blasts in the seven last woes. These woes lead up to the sixth, the battle of

Armageddon, but the engagement is not completed until the seventh woe; and, indeed, the battle is never fought, for the opposing force is destroyed, like the Canaanites at Bethhoron, by the great hail. On the whole, I regard these chapters as setting forth the final destruction of Antichrist, and towards the support of this, I would point out how the prophecies of Joel, Zechariah, and Daniel all unite together in this one.

With regard to your friend the electrician, will you ask him to let me know what is the E. M. F. and resistance of the following:—The negative plate is iron coated with sulphide of iron, and buried beneath a thin stratum of flowers of sulphur; the positive carbon or copper, and the fluid is weathered sulphate of iron, so containing persulphate, acidulated with sulphuric acid. The E. M. F. appears to be permanently increased by adding some Condy's fluid. If this combination is of sufficient E. M. F., it could be made very cheaply in country places like ours to work electric bells, &c., and possibly to charge an accumulator.

The book is going on just now but slowly, but I hope to get at it again and make real progress very shortly.

Emily sends her love, and sends thanks for post-office order, with which love we all join.

The next letter, after touching on other matters, contains the subject of misunderstood texts.

August 25, 1887.

You will find a splendid note, about two pages, in Pusey on Hab. ii. 2, "He who runs may read." The note is too long for transcription, and it is evident from it that the Hebrew requires careful study, as indeed a

glance at the Hebrew shows. The LXX. render, "And the Lord answered me and said, Write the vision, and that plainly on a tablet, that he that reads it may run. For the vision is yet for a time, and it shall shoot forth at the end, and not in vain: though he should tarry, wait for him, for he will surely come (Heb. x. 37, 39) and will not tarry." This is usually understood, that Scripture is so plain that even hasty reading is sufficient. The passage teaches what the old divines call "the clean contrary." There are a good many of these about, *e.g.*, "as the tree falls," &c. This is used to set forth the irreversible character of the future life. My commentary in Ecclesiastes shows that it is the inscrutable character of God's providence and our duty of patience which is really set forth. Another is the inconceivability of the future state from "eye hath not seen," &c.; but the tense being aorist is historic, *i.e.*, no eye saw or ear heard; and 1 Cor. ii. 10, the next verse shows that this is so. It sets forth not a future, but the present revelation. See the Revised Version. There are a vast number of Old Testament texts which are popularly misinterpreted, *e.g.*, "I will sing of mercy and judgment," in which judgment is taken in the sense of "condemnation;" it is משפט, justice. Others often occur, more or less serious, in the ordinary run of sermons. A judgment upon us clergy for neglecting the study of Hebrew.

I have got a copy of Dr. H. Pratt's "Genealogy of Creation." I find, on reading it, I am even more indebted than I thought to him for the idea of the similarity of meaning of similar letters in a root. Would

you like to see it? There are several very curious things in it; amongst others, a criticism on Darwin's "Origin of Species."

I am going slowly on with the book, and shall soon have some matter to send. I have made up my mind that the exposition in detail must be added, and I have reached the end of the Second Day.

P.S.—I have enclosed the account of the battery. The point so far as I am concerned is that I don't care to purchase electrical instruments, and so cannot carry it out myself. I have a paper preparing on mathematical optics.

The next letter given here is dated four months later. His correspondent appears to have brought some accusation against her "playfellow" of dilatoriness in letter-writing.

December 29, 1887.

I don't in the least intend to apologise, for, as the children say, "It isn't me." I had two letters from *my* Playfellow, which I answered almost by return of post, or at any rate as soon as I could get the required information!! The book is progressing, but very slowly. I have, however, written out a detailed translation of Gen. i. on the model of the Ecclesiastes commentary, and am now on the thesis that the "apparent instances of design in nature," as George Romanes calls them, illustrate the great truth that the world is the work of the Divine Redeemer. What I have written is this time all first hand, without any harking back of second copies, but with some interlineation. The argument is as follows: that the world, as created by

Man, shows human characteristics in its workmanship, but also Divine in its infinite complexity, and in those innumerable instances of apparent design which materialistic Evolutionists themselves recognise. "Innumerable" is the same thing as "infinite" in this argument, in which the definition of "infinity" is that which transcends all possible human power and knowledge. This then rehabilitates the argument from design in nature, to which the Evolutionists object. It will equally obviate the difficulty supposed to arise from useless and rudimentary organs, *e.g.*, the vermiform process of the cæcum, and also non-benevolent arrangements, as serpents' fangs and the like. I told you in a former letter that I had got Dr. H. Pratt's book, of which "The Oracles" is a sequel. I have this morning also had sent from Bull & Auvache the work of John Philoponos on the creation of the world. He wrote in Greek, A.D. 604, in the time of the Emperor Phocas. The date of my edition is 1630. The work is exceedingly interesting in many ways. Amongst others, I hit on the following. He writes, "Observe, therefore, how everything that comes to pass was constituted in natural order, and how the creation proceeds from the most imperfect through certain stages to the most perfect. For after the generation of the elements God commanded the earth to bring forth plants having the lowest forms of life, that is, nutrition, growth, and propagation. For they are declared to live and to die, also there exist in them capacities of health and disease, youth and age. Thus it is evident they have life of the same kind as that of animals. But they do

not possess the power of sensation or motion, or those other powers which characterise animals." Then he shows that marine animals are less perfect than birds, and these than terrestrial animals, and these than men. He says of the higher animals that they *καὶ πλησιά ζουσαν τῷ λόγῳ*, "draw very near to reason," and he tells two dog anecdotes, and says of horses and elephants that their training for war causes them to approach nearly to reasoning. He has also in the same context some remarks on embryology which remind one of Huxley's and Häckel's remarks on the similarity which pervades the embryo of all the vertebrates. Thus there is no new thing under the sun. Evolutionism dates from the seventh century.

The whole party except Cyril have gone to an amateur theatricals by the Spilsby tradespeople.

Undated.

I have sent off the *Guardian*, but have kept back a special supplement which contains *in extenso* Sir H. Davey's argument. I want to read some of it, especially that which relates to the Mixed Chalice, and I will send it next week, but should be glad to have it kept, if it is not wanted elsewhere, as I have a vision that I shall write my account of the persecution as far as it concerns my own share. We are all slowly recovering from influenza, and can now be said to have got back into the old ways. I have purchased Ouseel, *Introductio in Accent. Hebr.* I have, I think, made a discovery, so far at least as prose accents go, and it seems likely that it can be extended to the poetic

accents as well. If one begins with ։ Segolta, we see that its clause is to be read on a rising tone, so that there may be a due fall down to Athnach ֑. In the same way Zakeph ֔, as its name implies, is on the rising tone. Now, in reading aloud, it often happens that the reader is in doubt whether to begin to lower the voice or still to keep it up. This is provided for by the peculiar form of the next lower distinctive. Thus ֒ precedes Segolta, and warns for the rising tone in place of the falling accent, which would occur in the corresponding position in the clause of Athnach and Silluck. Now this, I think, I have mentioned before, but the same thing is true of Zakeph. Here Pashta ֡ warns for Zakeph, and is postpositive or doubled, otherwise it is Kadma. So then we have this Segolta ։ three dots, Zakeph ֔ two, and Rebia ֗ one. These are the great accents in their order of power. If one runs one's eye over the clause, one can see at a glance that it is up to Segolta (if this accent occurs on the rising tone). When, however, the clause before Zakeph is long, there may be a tendency to go down too much: Pashta warns you of this in time. I believe, though I have not yet worked the matter out fully, that the same principle obtains in the smaller clausules governed by the sub-distinctives, as Ouseel calls them, but I feel pretty certain that this is so. The peculiar accent, whether servant or distinctive, being placed where it is to prevent undue rise or fall at doubtful points in the clause or clausule as the case may be.

I had hoped to have sent this off yesterday, but a caller came, and so the post went out before I could finish. . . .

The feather[1] is very interesting. It is a very curious case of interference. The feathers are marked with a ruled pattern in parallel lines thus ////////. To see the spectrum, put a fine needle in a black cloth, and observe the reflection of the sun in it. A needle will do; of course a bright silver wire would do better, or a narrow slit with the sun shining through it. It would be possible by observing the spectrum to measure the exact distances of the ruling. The finer the ruling and the more regular, the more distinct and beautiful the spectrum. I have already tried this with my microscope. The day is not favourable from rapidly shifting clouds, but I think I see my way to a bright spectrum. If the spectrum be very pure, the stronger lines, especially D, can be seen. I hardly expect to see this, however. I also have a very curious discovery to communicate.

I made a table thus:—

μ = Index	δ = angle, found from a mathe-
1.414	$38^\circ\ 57'$ matical formula
1.495	$45^\circ\ 0'$ cubed Cos. δ.
&c.	&c.
2.360	$83^\circ\ 39'$
>	<
2.499	$91^\circ\ 10'$

[1] The semi-transparent wing-feather of a small bird. The vane being held close to the eye, the upright bar between window panes shows through dark against the sky (on a bright white cloud), while a second and parallel image in rainbow colours appears at a little distance. Turning the feather round, back to front, reverses the places of the dark and the iridescent bars, while holding the feather not flat to the eye, but a little sideways, multiplies the iridescent image.

Now 1.495 is the index at which the polarisation is complete, *i.e.*, the light wholly extinguished. This is not far from glass, and near this angle very little light passes. At 2.360 the angle is nearly a right angle; the index of sulphur is about 2.0 or less than this. Selenium is μ 2.653, or gives an angle greater than 91.10°. At the point marked < say we should have exactly 90°. Now on mixing then sulphur and selenium, the mixture would have an index between. I mixed sulphur and selenium, continually *adding more* sulphur, and thus had several reflecting surfaces. Two polarise almost entirely and with a fragment of selenite give a richly coloured field. Mother and Emily send loves.—Your very faithful friend and playfellow,

T. PELHAM DALE.

January 2nd, 1888.

We cannot forbear writing a line to assure you of our deep sympathy in your recent loss. You know that our thoughts and prayers are with you. Yet to you, who know what the blessedness of Scriptural study is, I can write something which may perhaps cheer your leisure so soon as you come back to your ordinary work. I have been thinking a great deal lately upon the future life and the mystery of the "Life *out* of death." This was due to the fact that I have been reading over again very carefully S. John xii. for my Sunday-evening instructions, the point which we have reached in the study of the Gospel. This led me to think of the rest which the Church has ever regarded as Refreshment, Light, and Peace. And,

it is so true, so correct, so Scriptural, as all Catholic doctrine is. It is sleep, indeed, but then sleep is another form of life to the active life of day, and it is then life quite as true, quite as real in its degree, quite as active, but freer from care; and when the toiler sleeps, then, as the Preacher tells us, the sleep is sweet, whether he eat little or much, whatever were the trials and privations of the day to which he might have been exposed. Now we know also that the sleep of the faithful is the life of Paradise. How shall we recognise these two apparent contraries? I would say, according to that principle by which we interpret the Divine symbols of the Apocalypse, that, as we have often observed, the symbols unite incompatible properties, as transparent gold, as washing white with the Blood, and others we have often spoken about. So then that life combines the experiences of a Paradise with the sweetest rest. The sleep is refreshment, light, and peace; not as now, rest, darkness, and silence; it is activity and quietness united. Thus I think one obtains a new light and blessed anticipation of a state which, not far from any, must be very near to those who are approaching the limits of human life. That our Blessed Lord may visit you with the riches of his grace is the earnest prayer of your very faithful friend.

This subject of the future life was constantly in his thoughts and on his lips. In his sermons it was dwelt upon again and again, the joy of Paradise being to him the ray of light that penetrated the darkness of sorrows, trials, sickness, and death. He preached after each village funeral

some such sermon : happy, indeed, when, as often occurred, he could from experience and personal knowledge of the departed speak with certainty of their faith.

A letter shall be inserted here written by him to a near relation in the autumn of the year. It is a letter of sympathy, and so deals with the same subject as the one above.

You will, I know, feel that my sympathy with you in this your saddest trial will be best expressed by my turning to those topics of consolation to which we both fly in any trouble that may take us. This is nothing less than the love of our Blessed Lord for us. He does love us with an overwhelming love, even though it be so hard to realise it in the moment of separation, as it ever must be. But He who sends the trial will send the consolation with it — give us more of his presence. As to those who go before us, who depart with the sign of faith in Him — to them it is the change from suffering to the light and peace of His presence. And this is rest and Paradise both : something joined there which is quite impossible here—rest as sweet as the sweetest sleep—the enjoyment of a Paradise of which Eden itself was but a sample and foretaste. Refreshment, light, and peace, as the early Church ever spoke of it. Then the hope of reunion is with those who believe, as, thank God, we have been taught, no empty expression of a vague hope, but the certainty of a Divine revelation. "For them that sleep in Jesus shall God bring with Him," and we are charged to comfort one another with these words.

Now, I know that these thoughts will in due time

assert their power, and though the affliction is not for the season joyous, but rather grievous, nevertheless afterwards it yields the peaceable fruits of righteousness. Has not the Apostle here in the word "rather grievous," given his assent to those feelings of natural grief which these trials necessarily draw from us? Grievous sorrow! You have, and shall have, my dearest sister, our most earnest prayers that you may be a partaker of His grace. God be with you, and give you His richest blessings and comfort.

February 6, 1888.

I am sorry we are not to have you with us in Lent, and also for the cause which has disappointed us. I hope you will really come some time in the summer, for I have a good deal in store for you. With regard to religion and science as it bears upon the book, there is John Philoponos and Dr. Henry Pratt's other work on Gen. i. 3, for in that he includes the Temptation. Then I have a very useful book on tools, with drawings of planes, &c., carpentry, smithing, soldering, polishing, &c., &c., with directions of all sorts, such as amateurs especially need, and then, lastly, I put the keenest edge possible on all the tools, and have made an amateur vice, which really holds the work quite straight, and enables me to plane an edge. Then we have a cabinet in hand in which the carving is going on. Helen is contributing a panel with St. Dunstan pinching the devil's nose, and Emily two Venetian dragons. Now, all this beautiful bill of fare is to be served up to nobody. Is it not heart-rending? I wanted also to show you something about the

cherubim. You will remember, perhaps, that the LXX. add the words, "And Cain said unto Abel, Let us go into the field;" but what is still more remarkable, in the last verse, 24, of chapter iii. we have καὶ ἐξέβαλε τὸν Ἀδὰμ, καὶ κατῴκισεν (see the Hebrew word), αὐτὸν ἀπέναντι. κ.τ.λ.

He drove out the Adam, and caused him to dwell over against the Paradise of delights, &c., and placed or appointed the cherubim. Thus, then, we have the gate of Paradise as the first place of the cherubim, and, considering what is said in other places of Scripture, we have an intimation from the most ancient of the versions that our first parents worshipped after the Fall at the gate of Paradise, so that they did *not*—

> "Hand-in-hand, with wandering steps and slow,
> Through Eden take their solitary way."

Then Cain offered his sacrifice at this gate, but went into the field for the murder, and went out from the presence of the Lord after His judgment to the land of Nod or separation.——

The postman is at hand.

CHAPTER XXV.

PHYSICAL OPTICS—LETTER OF DR. J. H. GLADSTONE—OPTICAL EXPERIMENTS.

THE next three or four letters describe Mr. Pelham Dale's experiments in Physical Optics. They are therefore prefixed by Dr. Gladstone's clear explanation of Mr. Dale's scientific work, an explanation for which the editor is greatly indebted to the writer. The "work of mine" mentioned in the letter of June 13, 1888, is one of the papers read before the Physical Society and afterwards printed, and he promises another in December that has been read in November. December 30, 1890, he alludes to another very successful paper before the Physical Society, reported on at considerable length in *Nature*. In the last letter but one that he ever wrote to his "playfellow" he mentions a further paper on the same subject on which he was at work. This he looked forward to reading before the Society in his holiday after Easter, and he considered that the further discoveries he had made were most important.

LUGANO, *August 28th*, 1893.

DEAR MISS DALE,—I have much pleasure in complying with the request that I should furnish you with some account of your father's scientific work, especially that in which I was associated with him.

When he was a student, his attention was directed not only to mathematical science, in which he obtained

high honours, but to questions of astronomy, physics, and chemistry, and later he became much interested in the gas manufacture. I am told that he contributed to the *Mechanics' Magazine*, and frequently gave lectures on scientific subjects in the East of London and elsewhere. He also suggested some methods for distinguishing lighthouses at sea.

His more serious work, however, was that on the refraction of light. Professor Baden Powell, in his "Undulatory Theory as applied to the Dispersion of Light," showed that the refractive index of a substance is different at different temperatures, and remarked that the facts of the case and their explanation both required to be investigated. He lent his instrument to Mr. Dale for that purpose, but as Mr. Dale had no conveniences for experimenting at his home in the City, he entered into an agreement with me that we should work together, I performing the actual experiments and he calculating and discussing the results. In this way we examined together bisulphide of carbon, water, ether, alcohol, melted phosphorus, and several other liquids. Our results were sent to the Royal Society, and published in their *Philosophical Transactions* for 1858, under the title of "On the Influence of Temperature on the Refraction of Light." We found that in every case the refractive index diminished as the temperature increased, and that, moreover, the length of the spectrum did the same. We observed also that the amount of this change of refraction had no relation to the actual refractivity of the substance, but that it had some reference to the change of density.

What *was* this relation between the two phenomena? Our endeavour to answer that question was recorded in a second paper in the *Philosophical Transactions*, published in 1863, which we called "Researches on the Refraction, Dispersion, and Sensitiveness of Liquids." Sir Isaac Newton had laid great stress on what he designated "the absolute refractive power" of a substance, that is, the square of its index of refraction minus unity ($\mu_2 - 1$). But we found that this, divided by the density at different temperatures, gave anything but a constant. The numbers came much nearer if we took the refractive index itself minus unity, and divided that by the density ($\frac{\mu - 1}{d}$), and it did not seem very material whether we made our calculations for one part of the visible spectrum or another, or even for Cauchy's theoretical limit. We termed this "specific refractive energy," and came to the conclusion that "the specific refractive energy of a liquid is a constant, not affected by temperature." We also found that the specific refractive energy of a mixture of liquids is the mean of the specific refractive energies of its constituents.

We put this forward only as an approximation to an exact physical law. Mr. Dale had no great confidence in Cauchy's dispersion formula, a want of confidence which has been justified by recent research. Hence we generally made our calculations for the A line at the red end of the solar spectrum, supposing it to be nearly free from the influence of dispersion. Many physicists in France and elsewhere have since published elaborate investigations on the accuracy of our

formula, with the general result that it more accurately represents the facts than we originally imagined.

In our second paper we also examined the effect of chemical change on specific refractive energy and dispersion. We examined what happened on successive additions of the increment CH_2 in various series of organic compounds, on the substitution of hydrogen by other elements, and on the formation of isomeric bodies, &c. This led to the following conclusion: "Every liquid has a specific refractive energy composed of the specific energies of its component elements, modified by the manner of combination, and which is unaffected by change of temperature, and accompanies it when mixed with other liquids."

This paper was a starting-point for other researches, especially by scientific men on the Continent. Professor Landolt of Bonn, who was working in the same direction, adopted our formula, but multiplied it by the atomic or molecular weight of the substance, and determined what this "refraction equivalent" or "molecular refraction" was for the carbon, hydrogen, and oxygen of ordinary organic compounds. This was a great advance, and I at once applied the method to the elements in general. The exceptions to the law also, which Mr. Dale and I were aware of, became a most important matter of inquiry, and have shown an intimate relationship between changes of chemical structure and changes of refraction and dispersion.

To revert, however, to Mr. Dale. He and I also published a special paper on the refraction and dispersion of phosphorus in the *Philosophical Magazine* for 1859,

and we sent some small papers to the British Association, in one of which, in 1866, we determined the dispersion equivalents of CH_2, the halogens, &c. We did not pursue this inquiry further at the time, because the irregularities appeared more serious than in the case of the refraction equivalents; but it laid the foundation of recent work, and these irregularities promise now to indicate differences of chemical structure which would probably have been overlooked if attention had been confined to the refraction of a single line of the spectrum.

Mr. Dale's clerical duties prevented his following up his scientific work, but he sent latterly, in 1888–89–90, two or three short papers to the Physical Society and to the *Philosophical Magazine* on optical questions. They relate to wave-length and to the limits of refraction, and are mathematical rather than experimental.

There can be no doubt that the inquiry which Mr. Dale started into the precise effect of temperature on the refraction of light, and its relation to the change of density, initiated a branch of scientific research which, through the co-operation of several experimenters, is now throwing light on many physical and chemical questions.—Believe me, yours very truly,

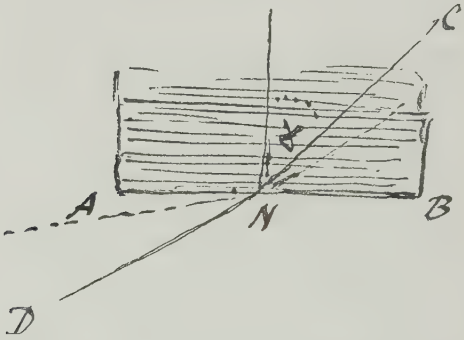
J. H. GLADSTONE.

June 13th, 1888.

I send by book-post a work of mine. You will not, of course, be able to follow the algebra, but you will see the result. Now I want your help in the following matter with regard to it. I have found by calculation

that sulphur cuts off the violet rays, and selenium the green, and the question was how to verify this. Accordingly I had fitted to my microscope a spectroscope, and underneath on the stage a slide of melted sulphur. The sulphur melts into a thin yellow liquid like honey, and, as I expected, cuts off the violet end of the spectrum. In exactly the same way, at about the heat of boiling water, selenium melts into a black metallic-looking drop, and on pressing it out as thinly as possible, results in a stratum which produces a film which transmits a beautiful red light, which turns out to consist of the red rays of the spectrum only, ending abruptly at the top of the orange. Both sulphur and selenium have this property: that the power of transmission darkens with heat, *i.e.*, the spectrum is cut off farther and farther down, so that hot selenium, as hot as can be handled when the slide is put over the spirit-lamp, is almost black. This is also true of sulphur, and is visible to the eye by the darkening of the film, and its assumption of an orange tone, and under the microscope the advancing of a dark cloud which goes towards the red end. I put a hot slide underneath the object-glass, and examine it with the lowest power I have; the spectrum gets brighter and brighter, and at last disappears, owing to the opacity of the sulphur as it crystallises on the slide. With care the object-glass does not suffer if far enough away from the slide. Now you see this opens some novel difficulties in the manipulation of the microscope. First of all, one wants not magnifying power but light. Secondly, the manipulation of hot slides. Thirdly, how to get thin films without

holes. For you will see that holes allow the white light to pass and so spoil the image. Could you give me any hints how to proceed? It would also be of great use if you would with the polariscope examine the film of metal sulphur and see what happens at the moment of crystallisation. I think also I can explain to you what the final result of this is. Suppose A B to be the under surface of a glass plate and C N a ray of light. Then as the ray emerges at N it will be bent towards



the surface A B. If the ray comes more and more obliquely, as shown by the dotted line, it will be bent nearer and nearer to the surface A B, and after that within it. Now when this happens it is found that it is totally reflected, and the angle at which this happens, which I have denoted by θ, is called the critical angle, and depends on the nature of the medium—we have supposed glass. Now I find that there is something of the same sort happens in all transparent media, depending on the nature of the medium, somewhere

towards the upper end of the spectrum. In most transparent clear substances this lies so far beyond the violet rays that it cannot be seen at all. But I find that in selenium it lies, so far as present data enable me to calculate, not far from the green, but nearer the orange than the blue. This critical point I call the upper limit, and, so far as I can observe it, calculation and observation agree. At this moment a gleam of sunshine has visited me, and I have taken advantage of it to try selenium. There is a spectrum exactly where theory showed it ought to be in a specimen of selenium. It also does what I expected it to do—it stops suddenly. My instrument is not of sufficient power to show the exact spot. It is both in sulphur and selenium a little below what I expected it would be. This, however, may be caused by difference of temperature and specimen, for my data are extracted from the existing chemical determinations. I find also that a thin film allows the rays to go through higher up, and I have a film tolerably free from holes, which allows the green rays to be just visible. The eye recognises this, for where the film is very thin the light has a yellowish tint. I send you with my paper the Society for Propagating Christian Knowledge's little book on the spectroscope. The figure at p. 52 is the kind of instrument I possess; it is upside down in the figure, but it could be used equally well with a telescope, when it would be right. What do you think about a large aperture object-glass for my microscope? I suppose it would be equally available for any other. If you advise it, and I find it necessary, I think

I shall get one—but I do not know just yet what I do want.

I hope you will come and see us at some time. I have so much to show you both in Hebrew and science. I have Sir W. Dawson's Geological History of Plants. He entirely endorses all I have said concerning the third day's work. . . . Each flora was suited to the needs of the world as it then was. Mother is in an awful state of wrath at her disappointment at not seeing you. I do hope you will, as soon as you get things settled, be able to give us a little time, the more as I fear I shall be unable to go south for this summer. I was called up to London for two days. It was the most inconvenient thing, but I could not help it. I saw the Academy, however, which is a good one. I also got a prize at the Amateur Exhibition Society. We all send our loves.

P.S.—Answer my questions as soon as you conveniently can about sulphur. I will send a specimen of selenium. I can easily send more, but it is in little sticks like sulphur, and I do not want to break it off. A slight heat will soon melt the slide.

July 23, 1888.

Your determination of the polarisation of sulphur answers my purpose. I did not exactly *want* it to polarise, for it squares, on the whole, better with my theory if it does not, for polarisation is an additional complication, and elements should be simple.

With regard to the electric light, at present it would not do me much good. The reason is that light from

an incandescent solid does not give a spectrum crossed by lines. Now the lines are my points of reference, and it is from the solar lines, those called A, D, and H, that I take my data. Any two lines will answer my purpose, but these are the best; they have been most carefully measured by physicists, and we know exactly the wave lengths due to them. I must not, however, lose sight of your suggestion. The D line is due to sodium, and so a spirit-lamp with a salted wick gives a bright band exactly where the sun gives a dark one, and thus one has the D line to refer to.

I have made experiments with selenium sufficient for the paper I am about to send in to the Physical Society. So far as my spectroscope can carry me, theory and observation correspond most satisfactorily. I have, however, rather spoilt my selenium film. Shall I send you the specimen of Se :—that is the chemist's symbol. I should like a good uniform film mounted as a slide. I should like one as thin as could be procured without holes, so that under a low power no hole existed in the field of the microscope. I should also like a prismatic film, *i.e.*, thin at one edge and thick at the other. [Here follow diagrams of the slide required, and suggestions for obtaining the film.] If one could obtain such a film, on advancing it forward from the right to the left under the microscope with the spectroscope eye-piece, we should see a spectrum which would reach beyond D, and which would, as the slide moved, be more and more cut off at the violet end, until at last the line A was only just visible. I do not suppose that selenium polarises if sulphur does not. It

may, but it would probably curiously change colour under the polariscope with the selenite stage, because it evidently refuses to transmit the violet end. I may mention that selenium when heated behaves exactly like black sealing-wax, except that it does not easily take fire. If it does, the odour is peculiarly nasty.

The book has not progressed much lately, but it could soon be got ready now for press if there were a chance of printing. I suppose I must try S.P.C.K.

. . . . . .

I shall be very glad of some wooden forceps; I have already burnt my fingers. I am at present again working on the mathematical part of my subject, which is the most important part as far as I am concerned.

I need not say how welcome you will be whenever you can come, I have so much to show you not only in science, but also in regard to the future state of souls, which transcends in interest all science.

Undated.

I enclose the specimen of selenium. I send you a description of it. Selenium, symbol Se, is an element which closely resembles sulphur in its properties. It was discovered by Berzelius. It is four and a half times as heavy as water, specific gravity 4.5. It melts at 217°, just over boiling water, and boils just below a red heat, giving off a deep yellow vapour. When melted it remains in a plastic condition for some time. It burns in the air, and the smell is very peculiar, resembling that of rotten cabbages when it burns. It is soluble in carbon disulphide, and is deposited from

it in crystals. Carbon disulphide is an ethereal liquid, heavier than water, of a peculiar odour, and very volatile; it burns with a blue flame with fumes of burning sulphur. It dissolves both sulphur and phosphorus, and a piece of paper dipped in the phosphorus solution takes fire spontaneously on exposure to the atmosphere. It is the pet substance of the optical chemist; it is cheap, quite transparent, and colourless, and is very dispersive; hence a hollow prism filled with bisulphide gives a very long spectrum. Prisms of this kind cost about 15s., according to size. A solution of selenium in bisulphide in a prismatic slide I must procure some day, but at present, for my purpose, the film of pure vitreous selenium from a melted mass is what I want, for at present I have not gone into the question of mixtures. In my own experiments I observed that on heating the slide the selenium melted upon it exactly like sealing-wax, but it seems to run together into globules like quicksilver as it melts. By rubbing the thin glass round and round, I obtained a film which apparently gets red as it cools, and more and more transparent. If the film be very thin, the red becomes tinged with orange. By reflected light the globules look metallic, and as it cools it takes a curious silvery light, which suggested the name selenium (moon) to Berzelius. Afterwards another element was discovered still more rare then selenium, and more metallic, called tellurium, from *tellus*, the *earth*.

The point in which I am engaged is this. If you send me a map of the spectrum seen through a prism filled with fluid, with two lines marked on it, A and H

say, or what amounts to the same thing, the numbers called their indices of refraction, I can by calculation put in all the other lines. Any two lines will do, though for our purposes A and H are the best. Selenium, however, absorbs the upper end of the spectrum, but allows A and D to be seen. What has become of H? Calculation shows that somewhere below E a change takes place. Judging from analogy this means that the light does not go through at all. Now, on looking at the spectrum, it is seen that no light gets through a thick film beyond D; on increasing the light by sending the direct rays of the sun, a little light gets through beyond D, but the thinnest film stops the brightest sunshine beyond E. Thus you can represent this by putting a piece of black paper on the spectrum in the book to E. The line at E is, as might be expected, not quite hard and precise, but a little wavy, due no doubt to slight variations in the thickness of the film. Bromine also, an element occupying in its family the same position as selenium in its, behaves so like it that my spectroscope is not powerful enough to detect the difference in the strata. Bromine is liquid at ordinary temperatures, and gives off a yellow vapour, which stops the light like a thick stratum of liquid sulphur.

I should be glad to know how the films behave under the polariscope; but I do not expect any result, except perhaps with light reflected from the surface, which *may* be polarised partially.

I have written some notes on the State of the Departed which I will send. Do the departed care for the living? Compare Rev. vi. 10 with St. Luke xvi.

27. Must not the answer be, Yes, and know one another. I will send the notes when complete, I have only just begun them. I think I can use them for Advent. Mother and Emily send love.

September 22, 1888.

I fear I have given you a job rather longer than I ought when I asked for the selenium films on the slides. We have now plenty of sunshine, and it is time my paper was sent to the Society, for which it was intended. I have got some way in regard to a very curious question in physical optics, and though the data are at present not at hand completely to resolve the question, yet so far as they go they are very promising, and confirmed by my rough experiments. If I am right, we shall gain a considerable step in regard to the action of light on coloured bodies, and a new idea of what transparency really is. I have taken advantage of the sunlight to examine bromine, and have sealed up a specimen in a flattened glass-tube, and this substance also confirms my conclusions, as also some other facts with which I have recently become acquainted. The main result is that the violet rays cannot pass where red can; thus sunsets are red, because the violet rays are absorbed. Would it be possible to make a selenium mirror? I think it might, thus: Make a round spot of melted selenium on a slide, and then flatten it with a coolish glass slide as one would make a seal. If the glass were cool, it would not stick to the selenium, and we should have a reflecting surface. At a certain angle it would, I fancy, from some very rough experiments,

show red light when viewed through a Nicol prism. If this should prove to be the fact, it would confirm another point.

Helen, who is carving, sends love. She is in the study now.

October 3, 1888.

Thank you very much for the slide; it is very uniform, and free from bubbles and transparent; the sky is quite visible through it, and the sun unbearably so; but selenium becomes transparent as it cools. The slide you sent back was in the black stage, but on re-melting it became transparent, and is now so transparent that all the landscape can be seen through it. The mirror also has revealed a new feature, the light reflected from it at a certain angle is of a decidedly greenish tint. If the light falls directly on it, it reflects almost like silver, but at oblique incidence it does not reflect at all, except this faint greenish tint, and so looks black. There is a similar result in regard to the critical angle, though there the reflection is total within the medium. This total reflection takes place within the prism of the camera lucida; here it seems to take place outside the medium. In both cases the mathematical formula undergoes the same change; in mathematical language it becomes imaginary. If you can procure for me the loan of such an apparatus as that described in your letter, which gives the polarising angle even roughly, it would be an immense help to me.

I begin with rough approximations, and if these can be verified by rough observations, it is worth while

going on with the mathematical problem. Other matters remain pretty much as they were. I want to get this paper out of the way. Next week, if all be well, we go to Lincoln for the Diocesan Conference, and stay with Mrs. H—— in Minster Yard. The bill of fare is not very attractive, but one meets the clergy, and then the hostess is a host in herself. Forgive the pun, which was unintentional.

December 12, 1888.

I am very much interested in the Hebrew you sent me this morning, and will go carefully over it. I looked out the words in the concordance: they have evidently a history. The reference to the geology in Ps. xlvi. 2 is also exceedingly interesting, but with regard to Ps. xcvi. 10, the word *world* is תבל, translated in Prov. viii. 31 *habitable world*, which is, I think, the true meaning.[1] You will find in several Psalms that they are in the strictest sense Odes. Thus Ps. vi. is written with a stanza which echoes itself round the middle line. Some, as you know, have a refrain, as Ps. cvii.; some are in the epic metre, as lxxviii., which consists of a line of three principal words with the parallelism in the next, sometimes varied with a line of two long words, and in Job a line of four. In Job, in some of the hard places, the lines do not scan, as the boys say, and thus show that the text is probably corrupt.

[1] The words are עשתנת, Ps. cxlvi. 4, idea, fabrication, as opinion from *opus;* therefore, when human, futile. See Job xii. 5, and comp. Jonah i. 6; *here*, of course, no futility implied. Comp. Chaldee in Dan. vi. 4. Geology in Ps. xlvi. 2. The earth *changing;* mountains moving.

With regard to the angular instrument, I had a little difficulty in making out what was meant, but I find that you have hit upon the principle of the theodolite; but you have, as might have been expected, made some mistakes in detail.

. . . . . .

I shall soon send you another paper, one read before the Physical Society, and which was mentioned at some length in *Nature*. I am quite sure you would be greatly interested in the practical part of the work. The mathematical is necessarily only of interest to experts. I want sadly some advice. I do hope you will be able to come and see us this next Lent. I have already set up a stock of slides for the microscope, and have made a splendid mirror of selenium, thin and without bubbles.

June 11, 1889.

After some delay, for I was rather done up by an exciting holiday, and found some difficulty in fetching up arrears found when I came back, I have at last arranged the book up to the end of the Second Day. I was obliged to rewrite the First Day's Harmony over again, as there was not a sufficiently detailed account in the former paper which you copied. I will in due course send the rest, and now, I hope, complete the matter, if you will make it up for press so that it can be easily read.

Thank you for the bugle: a few of them would not be amiss, for if one looks at them at a little distance, the line of light subtends a very small angle. I read a paper at the Physical Society, and it attracted some

attention, and it is again given in detail in *Nature*. I am continually obtaining fresh proofs of the importance of my formula. It is a very absorbing subject, quite as much so as the microscope generally. I have, however, in my devotion to science, not forgotten my Hebrew. I have been working lately at the address of Elihu in the Book of Job. The rationalisers, with their usual want of taste, regard the address of Elihu as an interpolation!! but a diligent perusal, taking care to find out the exact meaning of some strange words, reveals the scope of the argument. Elihu has a glimmer of the truth (see ch. xxxvi. 21 [22?]), which is that which the Psalmist also speaks of (Ps. xviii. 35, P.B. Ver.) "Thy *loving correction* shall make me great." We may also take chap. xxxiii. 23 *et seq.* as a foreshadowing of the Redeemer, though it by no means follows that Elihu understands the depth of his own words.

I must go on with this investigation; it is full of interest.

(*Sent with part of MS. of "The Days."*)

July 4, 1889.

I send back the queries, and think I have answered them all. Most of your corrections I have noticed and amended. The few words which were left may stand; the expressions are, if I recollect right, technical, as, *e.g.*, "transformed" instead of "transferred," which is (*i.e.*, transformed) the technical term of the mathematical process indicated. In putting in corrections you can have a tolerably free hand. You will see the meaning,

and, if you keep my sense, I shall be quite satisfied with it. If you are doubtful, write in pencil, and I will ink it in—that is, if you do not think the meaning clear. I have been intending to write day by day, but there is a trouble somewhere in the Third Day's exposition, and I have missed a page or two out of the bundle. Hay-fever has made all work a burden. It is a very good crop this year; so much the worse for me personally, but as Rector I am very thankful for it. This has kept me back more than I could have imagined. Without being ill at all, I am as uncomfortable as I well could be.

I send a Table which is in effect the science of the Third, Fifth, and Sixth Days' work. Will you look it over? I think I ought to have put the vegetable fossils in the column before instead of after the animals. The notes are given verbatim from class-books and the correspondence pointed out in the last two columns. The MS. shall follow as speedily as I can get it ready. I am writing in haste, so as not to lose another post. Cyril sends thanks for your directions in binding till he writes himself.

(*The same.*)

July 11, 1889.

I enclose another instalment of the book. You will find that there are two editions of the explanation of the vegetable life as spoken of in the Oracle. In going over the work again, and in looking up certain of the points of interpretation, I found that I could make the harmonies so much more apparent, that I think you

will admit that the second edition is better than the first. You will also find some notes, which will, I think, be best relegated to an appendix or an excursus. I have somehow lost the note about Plutonism from Geikie's book, and so must wait for that until I can get the work itself to refer to. I have to send you the Fourth and Fifth Days' Work, but you will see that the notes at the end of Mammalian Life contain the supplementary matter which enables me to discuss Professor Driver's objection, which turns out to be a harmony. I have hardly had time to look at your remarks upon that inserted *resh* ר.[1] I think, however, the more one studies the subject, the more evident it is that the letters are a great help to the true meaning of the word. It is now almost an axiom with me, a strange word implies a new idea. I have always found that I have been rewarded when I have searched out its use and affinities. Touching the *Guardian*, which I have not sent since I came back, the paper disappeared, and was found again after a long period, all disarranged; but if the Monday after it gets to me is not too late, I have obtained a promise that it shall be forthcoming on that day. Anyhow I will send the last, which is exceedingly interesting, especially the meeting in the diocese of Sydney, N.S.W. Some of the deliverances of the Low Churchmen are phenomenal.

September 26, 1889.

You can make any use you like of MSS. [This refers to a request for permission to send a letter (enclosed

[1] This was the ר inserted in the word שרעפי in Ps. xciv. and cxxxix.

for supervision and correction) containing a short *resumé* of Mr. Dale's conclusions as to the disputed account of the Days of Creation, to a clergyman who had asked for such an account. It was quite characteristic of Mr. Dale that he should make no objection to this, although, as he believed, he was on the eve of publishing these results of his work. He was a true "Socialist" in all matters intellectual. There was no such thing as any private right to a thought once formed and worth spreading abroad, and his feeling concerning "plagiarism," expressed in a letter given above (p. 113), was not confined to Shakespeare, although he was usually punctiliously careful in citing his authorities.] The wider my views are circulated the better. I have put them forth at every available opportunity, as at Ruridecanal Chapters and gatherings of people likely to profit by them. Your letter pleases me much. I did not notice, in reading it over at first, how the different objections of the twenty-four hours' theory are set at rest. I wanted to send by yesterday's post, as bearing on this point, the Fourth Day's Prelude and Work, but I was out all day, and so could not get the post. I send this with the other MS. matter to-day. You will see that all you urge is amply supported by the text of Holy Scripture. Why will people find fault with the Bible for want of accuracy and then talk about a Mosaic day of twenty-four hours? No such day exists in nature. Or complain that Bible astronomy is eccentric because the sun is said to rise? As if the sun had no motion of its own, and did not as truly revolve about the earth as the earth about the sun.

In fact, it is often convenient in higher astronomy to regard the sun as a very heavy satellite circulating round the earth. But then, you know, we poor Ritualists never read our Bibles, although we may sometimes be intelligent![1] I have not been working very hard lately, however, having been troubled with headache, which seems to be about in this part of the world. The optical investigations are, however, progressing favourably. I bought the books recommended by your friend Mr. G. Johnson, and find them exactly what I wanted to bring my chemistry up to the modern level. Not only do they contain many of the data I require, but also illustrate my own calculations in a very remarkable manner. The church gets on slowly, but I think we shall be very comfortable when we get into it. I have had my say about the warming apparatus, and I hope it will go well. Last winter, as I think you saw, we often went to church so full of smoke that we could not see from one end to the other. If it had been left longer, we should have had the place on fire. All send their love.

October 9, 1889.

I enclose Mr. P.'s letter. It shows how hard it is to get rid of a traditional interpretation. No doubt he will continue to the end of the chapter to translate "Day" as meaning a natural day of twenty-four hours mean solar Greenwich time, and not the space from evening to morning, notwithstanding Moses so defines it. But then, you know, Ritualists don't study the

[1] An allusion to an old lady's remark that he "seemed to be an intelligent person."

Bible.[1] As to the alliteration in Ps. xv. 3, it is remarkable, and quite in character with the aphorismic "Not tripping on his tongue," not doing ה|ש|ע to his friend wrong, and as to reproach, "not lifting (it) on his neighbour," lifting being א|ש|נ, alliterated with עשה above. Then, too, notice the way in which ע in the first answers to Nun in the second, and *he* to Aleph. I recollect years ago I wrote to Mr. Jebb, the son of the Bishop, touching the value of the letters, and he said he did not doubt that there was a real sacred Kabala in the Bible. With regard to Shalsheleth, I do not doubt you are right, and it seems also that the form of the account supports my aunt Mrs. Smith's theory. It represents the emotional quiver in the voice. As you are going over the Psalms, can you give any account of the reason why Olevejored made of two servants should be better than Athnach, who in prose is only subordinate to Silluck? I have not given much attention to the poetic accentuation, but there is evidently as much reason in it as in the prose system.

Poor Emily has been in trouble with Prince, who has been ill for more than a week, and so bad that we had almost a mind to try prussic acid; but as he seemed not to suffer much, we let him have his chance. He seems to be getting slowly better. I hope my Sisters at the Firs are now in their new house. I am waiting for letters from the Rev. Mother or Arthur to say how they got in; they were to take possession on Thursday last.

The observation sent for criticism and here approved was, that in the Psalms opposition or parallelism is emphasised

[1] See p. 279.

by Shalsheleth (most often in the second member), and that it brings into emotional prominence not always the conspicuous or principal parallel. See xxix. 11. Not strength —peace, but, Lord—Lord, civ. 17. Not help—silence, but unless! almost! In xxix. 11, it flings down a final emphasis on the keynote of the whole Psalm; in iii. 3 (2) the keynote is marked in the beginning, to be sounded again in the last verse.

CHAPTER XXVI.

CONVENT OF BENEDICTINE NUNS—MALLING ABBEY—HEBREW —PHYSICAL OPTICS—PAPER ON THE INCARNATION—MOSAIC DAYS—LENTEN WORK—FASTING COMMUNION.

A WORK in which Mr. Pelham Dale became greatly interested was the Convent where his son Arthur was chaplain. It was a restoration of the Benedictine Order in the Anglican Church. The Convent was at first established in an old house at Feltham, where the nuns educated as many orphans, and cared for such aged and invalid persons as their small means, eked out by plain needlework and church embroidery, permitted. But, as Mr. Dale writes on March 2, 1891 :— "The ideal of such an Order is that its work is prayer, intercession, giving of thanks; other work subsidiary to this."

When it was first brought under his notice, it had been founded some twenty years, very little known outside its small circle of friends and supporters, purposely quiet and unostentatious in what may be called the experimental stage of its existence. Mr. and Mrs. Pelham Dale stayed with their son at Feltham, and so became thoroughly acquainted with the nuns and their work. The old house at Feltham was out of repair and the lease was falling in. The Community could not buy the place or rebuild the house for want of funds, and it became necessary that they should find another home. Pelham Dale entered into their plans, and was anxious to help them in their difficulties. He finally bought a house and grounds at Twickenham, for

which they paid a moderate rent, and they were to have the right of buying it at the original price as soon as their means permitted. They moved to Twickenham. Mr. and Mrs. Pelham Dale were present at the opening of the new house. The work, as he says, was constantly in his prayers and his thoughts. He bought the cottages round the house, both to ensure the privacy of the Convent and to give it space for future growth when the Community should be able to build. At the end of the first year at Twickenham the chapel was inconveniently crowded, although it was considerably larger than the room so used at Feltham. Not even the Rev. Mother or the Chaplain could rejoice more sincerely over the increase of the Community and its work than did Pelham Dale in Lincolnshire, and the pleasure of his brief holidays was greatly increased by his visits to Twickenham. He did not live to see the restored Order of Benedictines in possession of Malling Abbey, which was bought and presented to them by Miss Boyd in the summer of 1892—an answer to those prayers in which he asks his friend to join, "that this revival of the Benedictine rule may be a blessing to our Church now as it was of old time." For this reason it is felt that the fittest memorial to him is a chapel in the Abbey, a restoration of the defaced and ruined church to its ancient use.

Allusions to the Convent are to be found in the letters of 1891, but he was taking an active part in promoting its interests from 1889. One of the cottages on the Twickenham property was used as a Home of Rest for aged and invalid women. He once said in warning, of a somewhat similar work, "Such work is not worth much until it becomes uninteresting," and "The devil will get a latch-key into the house, but take care it is not with your connivance. . . . Every inmate brings with her the world, the flesh, and the devil, and in a particularly disagreeable personal form."

February 3, 1890.

I have enclosed your letter to Canon Fisher, who is now at Penzance, asking him to give Mr. Scott a hearing if he applies for the curacy. He need therefore be in no difficulty about writing to him (the Canon). We are personally rather disgusted at the change,[1] for in him and Heanley of Wainfleet, also just promoted to the South, we have lost our two best clerical friends.

I have been so unwell as to be confined to the house, but I am thankful to say I am now much better, though even yet hardly up to the mark. I am very glad you are to come to us for part of Lent. I hope we shall be able to have a good spell at Hebrew somehow. Lately I have been turning my attention to the prose accents. I think I can now see why they are used as they are, especially why Segolta and Zarqa are post-positive, and why Segolta never occurs without Zarqa. The voice in really good reading divides out the period into a number of descending melodies, ending with a keynote at the apodosis of the sentence, and this serves as a warning that the sense is complete. I once lectured to the deaf and dumb; the interpreter stood in front of me, I with my back to the audience; I soon found that the end of a period was always made by the dropping of his hands as he made the signs. It is the relaxing of the tension of the vocal chords which warns auditors of the end of the sentence. Segolta says, "Though the sense is complete the end is not yet." Zarqa warns you that Segolta is coming, and just at the place where you will drop your voice. An instance

[1] Canon Fisher's removal from Hagworthingham to Bournemouth.

occurs, Gen. xlviii. 16, to-day's Lesson. The sentence begins with *telisha qtanna*, and works down to *rebia*. You would then naturally let your voice fall at "bless the lads," but you must not; the blessing is yet to come, and the clause ends on "Isaac" with Athnach, and concludes with "the earth" with Silluk.[1] This touching passage requires reading, and the accents show how it is to be done. Try verses 15 and 16 on an unlearned listener and see its effects.

Be sure and bring the microscope with polariscope. I have not made any further experiments, but the calculations are remarkable, and you will be interested in the practical part. I trust to the enclosed for the family news.—Your impatiently-expecting playfellow.

April 3, 1890.

Ps. cxxxix is a very favourite Psalm of mine. It is the Darwinian psalm of the Psalter—the gradual development in time and space of the human body, which springs from the germ of undifferentiated protoplasm, *i.e.*, that curious sticky stuff which lies at the basis of all life, animal and vegetable, and which develops upward through the whole series of plants and animals until it culminates in man. I had not noticed, however, that אסך is an *απ. λεγ.* The root has the same meaning in Syriac. Can you also trace in the same way the word in the eleventh clause, אציעה, which also occurs seldom. Here we have צ in place

[1] Genesis xlviii. 16, "The angel which redeemed me from all evil (rbia) bless (zarqua) the lads (segolta), and let my name be named on them, and the names of my fathers, Abraham and Isaac: (athnac) and let them grow into a multitude in the midst of the earth (silluk)."

of ס, and in the scheme of letters ס bears the same relation to ש as ז does to צ. The difference of these latter is this, ש is putting into a place, צ presses it down there. The LXX. translate אסק by *ἀναβῶ* with *εἰς*, go up into; אציעה by *καταβῶ*, go down. Then there is the root גלם. It denotes the unfolding of a thing, as unwrapping a cloak. There is an *απ. λεγ.* סלד, Job vi. 10, that, if one were certain of its meaning, might clear up a very hard passage. I am inclined to think that the real sense is, that if Job only knew why he was so tried with agony, he would not refuse it, but would meet death gladly, if he could only realise the Divine presence in his present suffering. I will look out some more; but another that occurs at the moment is סבך, *i.e.*, the word on the cross. Here, so far as the Greek goes, we might interchange ס with צ ש, and possibly ז and כ and ק, for all these letters are represented. Then the Greek is χ, which may represent ח. I believe this is a point of great interest. I have never fully looked it out myself.

If you have a small piece of selenite, it will be of use to me, mounted or unmounted. I have bored a hole

with a needle in a piece of lead. This, under my lower power through spar, shows two spots, one of which in light reflected at a high angle from selenium is bottle-green, and the other white. In the same way with gold, one is white and the other yellow. Gold reflects red very strongly. If you have a choice, red and yellow would probably show best, as one spot would be reinforced and the other whitened. Mother sends best love.

May 9, 1890.

My conscience reproaches me for not writing to thank you for the selenite. It will do; a fragment this diameter ○ will do all I want. I have not, however, made any more experiments with the polariscope, but the question of light reflected from metals has a very great scientific interest. It will evidently decide some moot-points in physical optics as soon as certain facts, amongst others that of the cause of the change of colour in gold under polarised light, which *we* made evident [are known?]. It seems not to have been noticed before. I liked what you sent me about S. Peter. It has an important bearing upon the genuineness of the second Epistle, but these hidden references are of very great value. I shall read the Epistle carefully with this in view.

I have been reading Job. Shalsheleth[1] in that book is very rare, but I found one this morning in Zophar's first speech, chap. xi., which is remarkable. There is another also, I think, in that of Bildad's, but I have lost the reference, but shall pick it up again ere long. I am writing against time, so will add no more. Mother and Emily send love.

September 15, 1890.

You will not get the *Guardian* this week, as it has not come to me. I suppose that Miss N., who sent

[1] What we have called the emotional accent. It is in ver. 6 translated (A.V.), "And that He would show thee the secrets of wisdom, that they are double to that which is! KNOW therefore that God exacteth of thee less than thine iniquity deserveth."

one from Oberammergau (and the next came late in a different handwriting), is away from home. If the two should arrive together, I will take care and send it. You have, I suppose, heard of the death of our dear friend, Mr. Stretton. They asked me to take the funeral, but the notice was necessarily so short that I could not go to Eastville. . . . May he have refreshment, light, and peace in the Divine Presence!

I have very little news of other kinds. Arthur, Charlie, his wife, and the three grandchildren are with us, so we are a large party, but we must decrease again: Arthur, Evelyn, and Frank go at the end of the week, Charlie and his wife in about a fortnight, and Cyril as soon as term begins. With regard to experiments, I have succeeded in getting a good free surface of selenium which polarises exceedingly well and gives brilliant colours with scraps of selenium.[1] The polarising angle is large, 65° about, and agrees with theory. Indeed, I set my microscope at more than 30° degrees from the horizontal. This made manipulation troublesome, but I have done all that is requisite to prove my points. The paper you copied out is to be published in an Indian magazine. A copy will arrive in due course. The title is "The Incarnation as Bearing on Modern Science."

September 25, 1890.

I fear you must have had a sad time in your long nursing of such a case. The patience you write of is simply beautiful, and it is indeed a reward to have to minister to those who show so strikingly this Christ-like

[1] Query, selenite?

patience—a reward as being a ministration to Him through one of His sufferers.

There is one thing, however, which concerns yourself. You ought to have a long rest after your nursing, for I think that the after effects of these cases are more enduring than one is apt to think. The care of nurses has taught me that they require thinking of as well as their patients, and I do hope you will take care of yourself. I am awaiting the return of my MS. from India in type. I think I see my way, if it proves acceptable, to another paper. I lent you a number of the *Expositor*, with a paper of Dr. Driver's, in which he *gives up* the history of the Creation, so to speak, because there is no possibility of tracing the Days of Genesis in the geological periods. I have thought a very good article might be written on the Mosaic Days, and showing that there is, to begin with, an order in them. Thus we have traced in the two Triads: (1) "Day One," (2) "Day Second," (3) "Day Third," with two Divine Commands, and ending in the introduction of vegetative life. The second Triad: (1) "Day Four," luminaries or gathered lights, (2) "Day Five," נפש, which implies the anterior existence of vegetative life—(3) "Day the Sixth," (*a*) the higher orders of animals, (*b*) and man; and then show how point by point all this agrees with what we really *know* as to the rise of life in time. I have made a further discovery in regard to the polarisation of light. I have the film of gelatine dyed with mauve. If a ray of light is passed through the rhomb of Iceland spar reflected from the film at the proper angle, one image is quite white, the other is strongly mauve;

and if the mauve film be laid on the mirror, then the one image remains white, but the other becomes more highly coloured with the reflected light which comes through the film. The mechanics of this is that if we stir a basin of water with a stick, the motions as we incline the stick are very different as we stir right and left or up and down; but if the stick be upright it makes no difference. The postman is at hand.—Ever yours,

T. PELHAM DALE.

December 30, 1890.

A little after date I write to send my Christmas greeting. You know, however, that to us Christmas is a time for work, and, until the festival is drawing to an end, leaves us little opportunity for writing our letters to friends. I do, however, wish you very heartily a happy Christmas. I have not much news to communicate. We have to-day our entertainment in the school-room, which is to be given by the young people of our farmers' families, so that I have this time the easy work to look on and applaud. With regard to scientific matters, I had a very successful paper before the Physical Society, which was reported on at considerable length in the pages of *Nature*. Amongst other things was an account of the polarising properties of selenium. Properly placed, the reflected ray from selenium is very nearly black, and in consequence the selenite film is very brilliant. In fact, a plate of selenium laid on the mirror makes a very good polariser, and at a somewhat high angle gives brilliant colours

with ordinary polarising materials. As far as I can judge, it gives more light than the ordinary black glass which the opticians use. I have found out that there are certain substances, of which selenium is one, which lie near to critical powers of refraction. Thus, Jamie [?] found that glass and other media, index 1.46, were the only indices which polarised completely. I find that index 1.48 denotes a critical point, also that selenium is only just above another critical point, 2.414 against 2.663. It is, I think, to this circumstance that its value as a polariser is due. Your apparatus has been of the greatest use in this matter. The proper angle is obtained by raising or lowering the surface of selenium until the image is as dark as it can be made.

We are rather in confusion because we expect a large tea-party out of the village, so I must finish my letter, wishing you all the blessings of the season.

March 2, 1891.

I have had your letter on my desk to answer, but when I found that our spare room was disengaged, I hoped I might be able to reply *viva voce*. I am very sorry you cannot come, but I do hope that you will make up for it by coming in a ferial season, when I have so much more time for play. I cannot say that I have not been at work on Hebrew, but only have been able to take up such passages as I wanted for sermons and addresses. This Lent I take as my subject the prophecies of the Passion. I have all these worked up, but not for a country audience. Going over them again and with the Hebrew, they have proved

profitable I think in the form in which they are delivered extempore to our people here. Next Friday I have the Potter's Field. This, from the critical point of view, is the most interesting of the series. I find that the interpretation I suggest is as old as Augustine. The point of the purchase of the Potter's Field is that it is the burial-place of strangers, *i.e.*, Gentiles, and the thought is (for of course criticism is out of the question), the Lord as the owner, so to speak, of Gentile dust, the possessor in right of purchase with His death of what is in very truth God's Acre. This they will understand, though the Hebrew they will not.

Now, I do hope that you will, as I say, come to us, and at a time when your playfellow can really play, which in each Lent I am (and very thankful I am to say so) less and less able to do ; *e.g.* this Confirmation I shall have some adults, so that I have more classes, and, on the whole, may, I think, say that this Lent has been, up to this point, better kept than those which went before it. When the days get longer, country work slacks off, and is much easier than in the winter, so we could really enjoy ourselves over the Hebrew, to say nothing of a little turn at the microscope. Then, again, there is the convent. This is a very important work, and is constantly in my thoughts and prayers. There are some matters relating to it which I should like to talk over with you. Ours is, I believe, the only *enclosed* Order attempted in our Church. The ideal of such an Order is, that its *work* is prayer, intercession, giving of thanks, other work subsidiary to this ; but the

nineteenth century (now nearly the twentieth) thinks but little of the power of that secret prayer which will be some time rewarded openly. Give me your prayers in this thing.

May 11, 1891.

My Dear Playfellow,—If you want speedy answers to your letters, you must not send me problems in the differential calculus, especially when I am away from my books. To solve the problem, as your friend proposes, would be a long job, and involve an amount of work which I am rather inclined to shy at. On the other hand, I think I see a short cut, and that is dear to the heart of all old Cantabs, but I am not quite satisfied with my reasoning at present. I have, however, one way and another, spent a good deal of time over it. I have had a long letter from my aunt . . . (aged 76) on the Greek tenses. I rather fought shy of these, for I know my tenses in the Greek of the Greek Testament as a carpenter knows English, by long use and habit, but have never attempted (there are scholars who could do it so very much better) to make any theory of my own. I send you her paper: she sent me two. I baited my letter, however, with some Hebrew tenses as contained virtually in the order of the words and notions about and to which I hope to get a reply. She begins to complain of loss of power! Her letter is written in a beautiful clear hand and clearly expressed. I send you the tenses, but I should like, quite at your leisure, to have them back again. From Easter Day last I

have been suffering from sore throat, the result, I think, of these east winds. We have two influenza cases in the village, but, with the exception of old Mrs. North, no deaths. Nor was Mrs. North's influenza, but rather bronchitis, for at that time the epidemic had not appeared amongst us. We had a very pleasant time at S. Leonard's, only I was confined to the house by cold most part of the first week. The truth is, Good Friday was too much for me, and I was near a break-down altogether. Mother and Emily send their loves. I do hope you will be released from your nursing with happy result. Am I *never* to see my playfellow at Sausthorpe? T. P. D.

Undated.

I called at King's College, and in the Laboratory there I found Mr. Johnson, who realised all your description of him, and who gave me a most interesting and valuable half hour, and promised to provide me with certain data which I want besides those of which I wrote to you. He took a great interest in my investigations, and, indeed, recognised me as being a pupil of Professor Daniel, whose portrait hung just over our heads, looking down upon me with the characteristic smile with which he used to greet pupils who were enthusiastic in his favourite studies. It was an additional interest that I should meet Mr. Johnson in the old haunts of my early youth.

We had a very successful opening of our Convent. The first work we undertake is to enlarge our Orphanage. I proposed to the Rev. Mother to take orphans of

the gentler class, daughters of professional men, and bring them up in the Convent (which would afford ample space for them in the way of garden and playground), watching over them in after life. I spoke to one who had been in the Convent since the time she could speak. It would be the object of the Sisterhood to give them a practical education, teaching them useful arts. We want to work as quietly as possible, and not to be seen or heard, but to find in quietness and confidence our strength. The Convent not being rich, I proposed, on principle of "silver and gold have I none, but such as I have give I thee," that the charge for the child should be only what was necessary for food and clothing, the Sisters giving all besides, and possibly collecting bursaries for the very destitute, so as to make up what was wanting in the way of funds. The Convent premises are now all that could be desired, and are enclosed within a wall, which will ensure the necessary privacy. You will, I know, join with us in our prayers that this revival of the Benedictine rule, for that is our object, may be a blessing to our Church now as it was of old time. Mother and Helen send their loves.—Your very faithful friend. *Pax tibi.* שלום.

December 30, 1891.

I hope you have duly received the diamond ring[1] which I sent in a registered letter. I insured it, so that, in the event of loss, you would be entitled to £5. With regard to the experiment itself, it was, I think, quite as conclusive as my means permitted. I could

[1] The diamond had been borrowed for optical experiments.

not observe the angle of perfect polarisation, because the plane of the facet could only be obtained by an indirect process, but this angle was clearly not far away from what theory indicated. I set the microscope to begin with at the theoretical angle, and found that the polarisation was considerable, and with a little adjustment could cause one of the images to disappear entirely. The brighter the flash the more complete the disappearance; this is as it should be. If you can examine it with your polariscope I should be glad of your report, which will be under certain different conditions to mine.

I have not done anything in the way of criticism lately, as all I have worked at has been for the sermons for Advent and Christmas. I am of course greatly interested in the "declaration," but I should certainly not sign it myself. I look upon it that the Holy Word will certainly endure any *real* scientific criticism which can be spent upon it. It always has been so in the past, and will be, I do not doubt, in the future. It always seems to me that a certain fashion in arguments spring up, and then to be out of fashion is simply to be ignored; but one has one's revenge in due course. What a fuss there was over Strauss's "Leben Jesu," and who reads it now? Rénan destroyed Strauss, and Wellhausen Rénan, and so it will go on. Then we have to set against these Lightfoot, Westcott, and the rest, who simply set orthodoxy on a firmer basis than ever. Cyril brought from Cambridge Lightfoot's "Clement of Rome." I was very anxious to see this, as there has recently been published the missing

portions of the Epistle, which Lightfoot has edited in his exhaustive way. He points out the parallelism of the conclusion of the Epistle with the ancient liturgies, and points out the advantages which would arise from diligent exegesis of those liturgies which yet remain to scholars to accomplish.—Your very faithful playfellow, T. P. DALE.

February 15, 1892.

I will answer your questions *seriatim*. (1.) I think, with regard to fasting communion, that observing the spirit of it, and the practice too as far as we are able, we must treat with great tenderness those who are yet not alive to the obligation which the rule of the Church, or perhaps I should rather say her most ancient practice, imposes on them. The command "Do this," is *divine;* the command to add "fasting" is from the Church, and when it is a question that to insist too strongly on the rule of the Church is practically to put an obstacle in regard to our Lord's command, we must give up the fasting rather than allow the Sacrament to be neglected, or ignorant though faithful persons to be offended. In the case of . . . as her father thinks it a *fad*, I should say that filial reverence is also in her case on the side of tolerance, and justifies, nay, rather requires, the exercise of great forbearance. If there is an Early Celebration, I should say that it is *better* in those cases where it could not on that particular day be attended, or at least it is well *not* to communicate at the later Mass. But if, from weakness on the part of the communicant,

or that the priest does not offer an early Mass, &c., then I do not think that one is justified in foregoing reception altogether. In that case sufficient food of the plainest character to sustain the communicant is what ought to be the practice. With regard to the communion of the sick, I think rather than the sick person should be deprived, or even disturbed, that according to the rule of the Church of England, that the sick person is not to be communicated if there be none to receive with him, it is well to receive with him though the recipient be not fasting. In such cases the priest himself is not under an obligation to fast. With regard to the other part of this question, no penitent or spiritual child should, under any circumstances, keep from confessor or director any matter which touches upon the advice asked. If the confessor is to advise rightly, he must know all the circumstances of the case.

With regard to No. 2, I did not buy the *Nugæ*, nor should I now. I read it in the reading-room B. Mus.; nor was I much impressed with the hieroglyphic character of the letters. No doubt ∀ Aleph is like an ox, only in the course of ages the A is this figure upside down. Our Old English alphabet (*capitals*, if you recollect) are much more like the letters on the Moabite stone than the Hebrew of our modern Bibles, only they are turned the other way, and have evidently got twisted in the process, and, as in the case of A, got upside down. Then also, in some cases, the meaning of the name is doubtful. I have indeed almost forgotten the matter, even to the name of my correspondent. I think it was Canon Jebb, the son of the Bishop.

I think this answers all your questions as far as I am able to do so. It is so long since I looked into the question of alphabets, that I have almost forgotten all about them. I notice, however, one point. The old form of *jod* is ⟙, that is, the hand spread out to touch ; *caph* is the hand bent to hold (comp. Exod. iv. 4).[1]

Now I have got a question I want you to answer. Can you come to Sausthorpe this Lent? If you can, I want first of all to read some Hebrew ; secondly, some science. With regard to the first, the Hebrew, something of use in the Lenten discourses, say the prophecies, of which there are 7 + 3 within the history of the Passion. These with the context would form a study both interesting and profitable. Then with regard to the science, I have some much more practical and far less mathematical than usual. It is quite true the calculations have put me on the scent, but the things to be tried are quite simple and of some beauty in themselves, quite irrespective of their scientific value, which I think is considerable. I should like also, if I could, to have a shot at Huxley. He, Huxley, is quite wrong, and the Duke of Argyll not so right as he might be if he knew the Hebrew, which neither of them do. You *must* answer *my* query in the affirmative. With best remembrances to T. Wells' friends, I remain, very faithfully, your friend and playfellow,

T. P. DALE.

[1] The name of the letter *jod* signifies a hand. *Caph*, generally the palm or hollow of the hand, to which its form (כ) answers. Exod. iv. 4 is, "And he put forth his hand (*jod*) and caught it, and it became a serpent in his (*caph*) hand." This will be seen to agree with the properties attributed to *jod* in the letter theory. See p. 150.

The illness of a near relation made it impossible to answer the query in the affirmative. The "playfellows" never met again, and the letter in the next chapter is the last received from the dear friend and master.

CHAPTER XXVII.

THE LAST LETTER—THE LAST ILLNESS—COMMUNION—THE LAST PARTING.

This last chapter cannot have a more suitable prelude than the last letter written by Pelham Dale to his "playfellow." Very often during this year the same subject as that he writes of here was dwelt upon in his sermons. On Christmas Day the victory of Life over death, of the Divine over the human, was made the great lesson of the Incarnation. There were two comments on that occasion. "What a beautiful sermon," and "Too sad for Christmas Day." But the preacher was not sad, nor to him was the subject so. And so when Easter Day came, with its triumph over the grave and death, it seemed that every text and every hymn had its association with his teaching, something he had said so lately and so earnestly that the words had an echo of his voice to those who loved him.

April 4, 1892.

You know how much we sympathise with you, and yesterday I remembered you at the altar. You know that all prayer for temporal blessings must be with the reservation, "Thy will be done;" but then we must not forget the addition, "On earth as it is in heaven,"

and this addition, or, if you like it better, reservation is so marvellous. In heaven there are no tears, no doubt, for God shall wipe away all tears; not exactly the same thing as not letting any fall; and doubts removed because we shall see Him as He is. I comfort myself with this, for I need it now. I was seventy-one on Sunday, so I have *had my* threescore and ten years, and the rest is to be but labour and sorrow; but then to us the knowledge that if we are His, Paradise is at hand, may make the labour light. As you say, the prayers are heard; it is the loving correction which makes us great, and we may be sure that He who was touched with the feeling of our infirmities—I ought to write *is* touched, for it is now and here that His salvation comes—will be sure to display in His own good time that love to our souls which always abides with Him.

There are only four of us at home—mother, Helen, Emily, and myself. Miss Naesmyth comes Tuesday in Holy Week. We all send our best love.—Very faithfully yours, T. PELHAM DALE.

The outdoor pursuits proposed in Mr. Dale's letters were not found successful as a means of obtaining exercise and health. To search for caterpillars, plants, or fossils was to expose himself to the keen winds that blew for the greater part of the year, and Mr. Dale found he grew more and more subject to chills instead of being inured to them. He gradually contented himself with his walks to the cottages and school and his carpentering and sawing indoors. The brick-room, no longer wanted for a schoolroom, became a workshop, and here, when he felt the need

of active exercise, he planned and worked, generally in partnership with one of his daughters. He retained his activity of movement beyond the threescore years and ten —bending, kneeling, and moving with the suppleness of a younger man. In the spring of 1892 he was planning a framework for glass to turn a pig-stye into a hothouse, and as the winds blew keenly, the work had progressed considerably before it could be fitted into its place. He was as pleased as a boy—that is to say, pleased with a cheerful, amused triumph—at finding his measurements exact, when a fine day enabled him to carry out his work and try it in position.

This winter—owing, no doubt, to the precautions taken—he had been remarkably free from the heavy colds he often suffered from, and at the beginning of Lent the services were not interrupted by indisposition, as so often happened in the early part of the year.

An old church in the neighbourhood was to be restored, and Mr. Dale was invited to sketch it before it was closed. The weather had been comparatively mild, but on that day the wind was colder again. He felt, however, inclined for the change and the interest, and drove over to his friend's house. While drawing in the church, it struck him that it was damp and chilly inside the old building, but he lingered to complete his sketch. In the night he awoke with a terrible pain over his heart; he had, he said, never suffered so greatly but once before in his life. The usual remedies brought no relief, and he could not bear the pressure of hot fomentations, however lightly applied. The next day the doctor was sent for, and pronounced the suffering to come from his old enemy, indigestion, aggravated by a chill. He gave him strong medicines, but thought he might be able to do some Sunday duty. He was taken ill on the night of the Friday in Passion Week, and there was little hope of obtaining assistance at such a season and with such short

notice. His daughter drove round to those of the neighbouring clergy who had curates or help on Sunday, but no one was available. The scarcity of trains and the extra distance of Twickenham from London made telegraphing for his son of doubtful use, and, as the pain decreased, he hoped to be able to take the Matins and Celebration at Sausthorpe; the early service he dared not attempt.

That Palm Sunday service was not soon forgotten by those present. Pain and sleeplessness left marks of exhaustion in the pallor of his face and the weakness of his voice. When he stood on the altar steps reading the Epistle and long Gospel for the day, he found his breath failing. The pauses between the sentences became longer and longer, until, to the relief of all present, he closed the book and gave the Benediction.

He was able to walk home without assistance, and attributed the failure of his voice and his loss of breath to a temporary exhaustion caused by the pain he had suffered and the remedies for its relief. For the rest of the day he submitted to keep still and make no further effort to do what he now felt was beyond his strength. His son Arthur was written to and promised to come to Sausthorpe for Holy Thursday and Good Friday.

At such seasons as this, friends frequently stayed at the Old Hall, that they might enjoy the teaching and the services at the little church. The history of this last Easter is given by one who was staying in the house for Holy Week and Easter.

I went on the 12th of April, Tuesday in Holy Week, to stay with my dear friends at Sausthorpe. When I arrived, I heard that Mr. Dale had been very unwell for some days, but it was hoped he was slowly improving, and that evening he was to come down with

the Doctor's permission. He looked feeble and pale, but when talking he was as bright and his conversation as interesting as ever.

On the afternoon of Maundy Thursday his son Arthur arrived to take the Good Friday services. The weather was very cold, with a snowstorm on Good Friday, and Mr. Dale could not leave the house at all. His son went away early on Saturday to return to his own duty. Mr. Dale seemed really much better on that day, and we hoped that he might be able to get through the services on Easter Day without any bad effects. He celebrated early and also said Matins, being helped by the reading of the Lessons, and before the second Celebration, instead of a sermon, he stood at the Chancel steps and spoke a few words on the text "With desire I have desired to eat this passover with you before I suffer" (S. Luke xxii. 15). In the light of after events could any words have been more wonderfully full of significance? It was his last Communion.

He said Evensong and preached in the evening from S. Luke xxiv. 25–27. In his sermon he alluded most beautifully and touchingly to the illness which God had been pleased to send him, and he said how grieved he was that he had not been able to give his people services during Holy Week. The eager earnest affectionateness of his words and manner can never fade from one's memory.

Though tired, he did not seem really the worse for his exertions on Sunday, and on Monday morning there was a wedding of two of his parishioners. The newly-married pair came into the Rectory to sign the

register, and his manner to them and the few words of fatherly advice he gave the bride were very beautiful to see and hear.

In the afternoon of Monday he suffered very much from chilliness. Though covered with wraps in front of the fire, he could not get warm, and his hands were icy cold. His mind was, however, as bright as ever. He talked to me a good deal on that afternoon about Dr. Sewell's "Microscope of the New Testament," which he had lent me to read. It was a book of which he was very fond. He urged me to keep up the very little Greek I knew, and to read the Gospels carefully in the original.

He was anxious to celebrate on Easter Tuesday morning, and his family had difficulty in persuading him to give it up, as he had evidently so little strength. On that morning, when he came down to breakfast, he said he had had a very good night and that he felt much better. The news of his youngest daughter's engagement had arrived by the first post. During breakfast the conversation turned on Mr. Rosenthal's Mission to the Jews, and Mr. Dale said that he wished to know more of the work and of Mr. Rosenthal personally, and that when he left Lincolnshire in May for his holiday, he should go and see him. After breakfast he turned his chair round; I was sitting close to him, and he had just made some slight remark to me, when in an instant, without any warning, I saw him slipping from his chair. Two of his daughters were present, and we caught him and laid him gently on the floor. Brandy was given to him, but he could not swallow it: there

was a few moments of stertorous breathing, and then —stillness.

We could not believe for some little time that the beloved spirit had left us.

Those who could be gathered of the family came together; the eldest son was in India; the younger, Arthur and Charles, arrived that evening.

The drawing-room was arranged as a temporary chapel, candles were placed on each side of the coffin (which was left open), and a small altar at the foot. We all took turns in watching day and night, and every morning Arthur celebrated in sight of the sweet, peaceful face of him whose presence we seemed to feel among us.

On Friday evening the beloved remains were taken into the church and placed in front of the altar, and a short service was held.

On Saturday morning the Rev. Francis Baldwin took the Early Celebration; at ten Missa Cantata was taken by Arthur, and afterwards the Absolution was pronounced, three priests in copes censing the coffin and sprinkling it with holy water.

The Burial Service was read by the Rev. N. Green Armytage—a former curate of Mr. Dale's—assisted by Mr. Baldwin.

There was a gathering of local clergy, but many London clergy were prevented from coming by the fact of the funeral being on a Saturday.

And so he was laid to rest in the churchyard, in the midst of the people whom he had loved so well, and among whom he had worked for eleven years.

The inscription on the stone is:—

THOMAS PELHAM DALE,

RECTOR OF SAUSTHORPE,

DIED APRIL 19, 1892.

MAY HE REST IN PEACE, AND MAY LIGHT
PERPETUAL SHINE ON HIM.

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